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Marsh. A sermon, preached at the
church of St. Lawrence, Jewry.
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OF EDUCATION**





A
SERMON,

PREACHED

AT THE CHURCH OF ST. LAWRENCE, JEWRY,
NEAR GUILDHALL,

On SUNDAY, APRIL 28th, 1816,

BEFORE THE

Society for the Support and Encouragement

OF

Sunday Schools

THROUGHOUT THE BRITISH DOMINIONS,

INSTITUTED 1785;

BY THE

REV. WILLIAM MARSH, M.A.

Vicar of St. Peter's, Colchester.

ALSO, THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL GENERAL MEETING,

Held on the Monday following;

TOGETHER WITH

A LIST OF SUBSCRIBERS & BENEFACTORS,

AND

EXTRACTS OF LETTERS

Received from various parts of the Country, &c. containing Accounts of
the great Utility of the Institution.

Printed by Order of the General Meeting.

London:

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1816.

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Oct 21, 1939

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RULES AND REGULATIONS

OF THE

Sunday School Society.

I.

THIS Society shall consist of a President, Vice-Presidents, a Treasurer, and all the Governors.

II.

A subscription of One Guinea per annum shall constitute the Subscriber a Governor during the continuance of his subscription.

III.

A donation of Ten Guineas or upwards, at one time, or within the year, shall constitute the donor a Governor for life; and all contributions, however small, will be gratefully accepted.

IV.

An annual General Meeting shall be held on the Monday before the first Wednesday in May, at which Meeting, seven Governors shall constitute a Board.

V.

The President, Vice-Presidents, or Treasurer, or any seven of the Committee, shall have power to call a General Meeting, giving one week's notice in the public papers.

VI.

A Committee of Twenty-four, to consist equally of Members of the Church of England and protestant Dissenters, shall be annually chosen from among the Governors, at the annual General Meeting, who shall meet the last Wednesday in every month for conducting the affairs of the Society. The President, Vice-Presidents, and Treasurer, shall be members of all Committees; and five members shall be a quorum.

VII.

A President, Vice-President, Treasurer, or Secretary, when a vacancy happens, by death or resignation, shall be proposed by the Committee for the approbation of the General Meeting.

VIII.

No Governor shall vote at a General Meeting for any appointment to this Charity who has not been a Governor for twelve calendar months.

IX.

The Treasurer shall not pay any bills on account of this Charity without an order signed by three of the Committee.

X.

Five Auditors shall be appointed annually by the General Meeting, to examine the bills and accounts of the Treasurer.

XI.

An account of the receipts and disbursements of this Charity, shall be annually printed for the inspection of the Governors.

XII.

The Secretary shall personally attend all the Meetings of this charity, unless prevented by indisposition; in which

case he is to send a deputy. He shall keep an accurate and methodical account of the proceedings, and do all the incidental business of this Charity. He shall apply for the annual subscriptions in London and its vicinity, and produce two or more securities, to be approved of by the Monthly Committee, who shall be bound with him in the amount of £500, in one or more bonds. He shall pay all the subscriptions to the Treasurer or Banker, and produce his account to the Committee every month, and not retain the amount of £100 at any time in his possession.

XIII.

In all places where the Schools of this Society may be established, gentlemen of respectable character in the neighbourhood shall be requested to visit them every Sunday, receive subscriptions, correspond with the Society, and suggest any improvement in the plan they may think necessary.

XIV.

The Society shall provide Spelling-Books and Testaments, for the use of the Scholars.

XV.

The Committee shall be at liberty to order lessons on working-days, where they shall think necessary.

XVI.

All the Scholars shall attend some place of public worship every Sunday; but such as their parents may respectively approve.

XVII.

All the executors or administrators of any Will, wherein is bequeathed to this Society a legacy of £100, or upwards, shall, on payment thereof, become Governors for life.



RULES

FOR

SUNDAY SCHOOLS.

I.

The objects of this Charity shall be poor persons, of each sex, of any age, who shall be taught to read, at such times, and in such places, as the Committee by themselves, or other correspondents, shall appoint.

II.

The Teachers, by direction of the Committee, or their correspondents, shall oblige all who are committed to their charge to attend public worship every Sunday, unless prevented by illness, or other sufficient cause.

III.

The Teachers shall take care that the Scholars come clean to their respective Schools; and if any Scholars be guilty of lying, swearing, pilfering, talking in an indecent manner, or otherwise misbehaving themselves, the Teacher shall point out the evil of such conduct; and if, after repeated reproof, the Scholar shall not be reformed, he, or she, shall be excluded the School.

IV.

The religious observation of the Christian Sabbath being an essential object with the Society for the Support and Encouragement of Sunday Schools, the exercises of the Scholars on that day shall be restricted to reading in the Bible, and to spelling, as a preparative for it.

V.

A printed copy of the above Rules shall be put up in the School-room, and read by the Teacher to the Scholars the first Sunday in every month.

FORM OF A BEQUEST TO THE SOCIETY.

Item, *I A. B. do hereby give and bequeath the Sum*
of *lawful*
Money of Great Britain, unto the Treasurer for the time
being, of a Voluntary Society, commonly called or known
by the name of The Society established in London for the
Support and Encouragement of Sunday-Schools throughout
the British Dominions; the same to be paid within
Months next after my Decease, out of the MONIES arising
from my PERSONAL Estate, in Trust, to be applied to the
Uses and Purposes of that Society.

President.

THE RIGHT HONOURABLE LORD CARRINGTON.

Vice-Presidents.

THOMAS BABINGTON, ESQ. M. P.
SIR THOMAS BARING, BART. M. P.
JOSEPH BENWELL, ESQ.
THOMAS BODDINGTON, ESQ.
CHARLES GRANT, ESQ. M. P.
JOHN HARMAN, ESQ.
WILLIAM HENRY HOARE, ESQ.
JOHN MAITLAND, ESQ.
THE RIGHT HON. THOMAS PLUMER,
VICE CHANCELLOR OF ENGLAND.
HON. PHILIP PUSEY.
BENJAMIN SHAW, ESQ. M. P.
SAMUEL THORNTON, ESQ. M. P.
WILLIAM WILBERFORCE, ESQ. M. P.
MATTHEW WOOD, ESQ. LORD MAYOR.

Treasurer.

JOHN THORNTON, ESQ.

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MR. JOSEPH BARKER,	MR. RICHARD JONES,
MR. SAMUEL BROOKE,	MR. BENJAMIN JOWITT,
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MR. WILLIAM HOLT,	MR. HENRY TEAPE,
MR. THOMAS HUGHES.	MR. THOMAS WILSON.

Secretary.

MR. THOMAS SMITH, 19, LITTLE MOORFIELDS,

By whom Subscriptions are received;

And likewise at Messrs. Pole, Thornton, and Co. Bartholomew-Lane.



AT THE
THIRTIETH ANNIVERSARY
OF THE
GENERAL SUNDAY SCHOOL SOCIETY,

HELD AT
*The City of London Tavern, Bishopsgate-Street, on Monday,
the 29th of April, 1816,*

SAMUEL FAVELL, Esq. in the Chair.

The Report of the Committee having been read by the Secretary,

On a Motion by the Rev. William Marsh, M. A. seconded by Thomas Wilson, Esq. it was

Resolved,

That the Report now read be received, and printed under the direction of the Committee.

On a Motion by the Rev. Mr. Leifchild, seconded by Mr. William-Freeman Lloyd, it was

Resolved,

That the Thanks of this Society be given to the Right Honorable Lord Carrington, for his acceptance of the Office of President of this Society, in the room of the late Right Honorable Lord Barham deceased; and likewise for his Lordship's liberal donation of Fifty Pounds.

On a Motion by the Rev. David Ruell, M.A. seconded by Mr. Samuel West, it was

Resolved,

That the Thanks of this Society be given to the Committee for their important services during the last year.

On a Motion by the Rev. Jabez Bunting, seconded by the Rev. Robert Newton, it was

Resolved,

That the cordial Thanks of the Society be returned to the Rev. William Marsh, M.A. for his impressive Sermon, preached yesterday, before the Society; and that he be requested to allow it to be printed with the Report.

On a Motion by Mr. Thomas Smith, seconded by Mr. William Marriott, it was

Resolved,

That the following gentlemen be a Committee for the year ensuing. (See Page 9.)

On a Motion by the Rev. Mr. Marsh, seconded by the Rev. Mr. Leifchild, it was

Resolved,

That the Right Honorable (Matthew Wood) the Lord Mayor, and Thomas Babington, Esq. M.P. be added to the Society's List of Vice Presidents.

On a Motion by the Rev. David Ruell, seconded by the Rev. Mr. Newell, it was

Resolved,

That the Thanks of this Meeting be given to Samuel Favell, Esq. for his kind and able conduct in the Chair this day.

A SERMON,

&c.

From a child thou hast known the Holy Scriptures; which are able to make thee wise unto salvation, through faith which is in CHRIST JESUS.—2 Timothy, iii, 15.

AS reason raises us above the beasts that perish, so religion connects us with the highest order of beings, and dignifies our rational nature. If by the one we possess the power of acquiring knowledge, it is by the other we learn its proper use, and attain the greatest happiness. "That the soul be without knowledge, is not good" even for the present life. But it is a tremendous evil for it to remain destitute of that wisdom which alone can form it for the life to come. Indeed, religious knowledge will be found of immense importance for both worlds. It renders man blessed and a blessing. Whilst ignorance leaves him the dupe of every delusion, and a prey to every vice.

The depravity of human nature, and the progress it may make in sin, when the influence of

religion is not felt, are strikingly described in the verses which precede the text. The apostle is speaking of those who are wilfully ignorant of Christianity, or wickedly renounce its authority. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; they are never able to come to the knowledge of the truth, they resist the truth; they are men of corrupt minds, and reprobate concerning the faith; but their folly shall be manifest to all men." He next speaks of the effect of Christianity on himself. He exercised faith, long-suffering, charity, patience. He lived godly in Christ Jesus; and rather than deny his LORD, or leave his cause in any place without an advocate, he willingly suffered persecution. He then exhorts Timothy to persevere, as having been blessed with early instruction, assured of the excellence of revealed truth, and animated by the brightest examples in his own family. "But continue thou in the things which thou hast learned and hast been assured of, knowing

of whom thou hast learned them; and that, from a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in CHRIST JESUS." From these words I shall make the following remarks;

1. That *children* should receive religious instruction.

2. That this instruction is superior to every other kind.

3. That the Scriptures are its legitimate source.

May the HOLY SPIRIT bless the present attempt to aid the rising generation!

The depravity of human nature renders early instruction of incalculable advantage. God made man upright. He possessed knowledge, without any mixture of error; and holiness, without any taint of sin. But he yielded to the tempter and departed from his Maker. By sin, he lost that light in his understanding which gave him the true knowledge of God—that rectitude in his will which caused him to delight in the will of God—and that purity in his affections, which led him to love every thing in exact proportion to its real loveliness. He is now prone to error, and inclined to evil. If there be not this evil tendency in the mind, whence comes it that, when light appears in the world,

men love darkness, and that human opinions should be so generally preferred to divine truths? Whence comes it, that the earth has been overspread with wickedness? And that they, who have escaped the corruptions of the world, through the knowledge of the Lord and Saviour, have continual need to exercise vigilance over their own hearts? Why should we dissemble the sin of our fallen nature? Why should we flatter ourselves with a false persuasion that we possess greater excellence than what really belongs to our present condition? In all cases it is most fair, most prudent, and most safe to meet and represent things precisely as they are, neither exaggerating on the one side, nor depreciating on the other. Doubtless, fallen man, possesses faculties which may render him very useful in society; and these faculties are capable of considerable improvement: but, as to his spiritual condition, it is evident from the universal testimony of Scripture—the constant observation of the discerning—and the unvarying experience of the whole human race—that “foolishness is bound in the heart of a child,”*—that “man is very far gone from original righteousness,”†—that he is ignorant of the things that make for his peace—and that, left to himself, he would

* Proverbs xxii, 15.

† 9th Article of the Church.

die in a state of enmity against his Maker.* Should he not be taught these humiliating truths? Does not ignorance add greatly to his danger? Means of defence may be adopted against a foe discovered, whilst one in ambushment takes us by surprise. And Education is also an appointed mean towards a recovery. "He commanded our fathers that they should make them known to their children—that they might set their hope in God, and not forget the works of God, but keep his commandments."†

The permanency of early impressions indicates childhood to be the most proper season of instruction. At that period, our Creator has communicated "such flexibility to the organs, such quickness to the apprehension, such retention to the memory, such inquisitiveness to the temper, such alacrity to the animal spirits, and such ardour to the affections as are not possessed at any subsequent period. We are therefore bound by every tie of duty, to follow these obvious designations of Providence, by moulding that flexibility to the most durable ends, by pointing that apprehension to the brightest objects, by storing that memory with the best of knowledge, by giving to that alacrity the best direction, by turning that inquisitiveness to the noblest pur-

* Romans iii, 11; viii, 7.

† Psalm lxxvii, 5-7.

poses; and, above all, converting that impression of heart to the most exalted moral uses.*

Why should we not give religion the advantage which sin will otherwise have? Let us assist the rising generation before sin has hardened them. Let us aid them by religious instruction, before Satan has placed a stronger garrison in their hearts. What can be worse than ignorance? Is it not generally followed by carelessness and impiety? The immense majority of those who have come to an untimely end, will bear witness to this melancholy truth. The seeds of wickedness are cherished, and spring up when they come to age. The obstinacy of natural viciousness may indeed frustrate a good education; but, where there is no culture, no fruit can be expected. The cultivation of the mind, as of the earth, delivers it from the barrenness of its nature. And it will be found that, as Christian knowledge leads to God, so it is the preservative of virtue, and the best source of happiness. Bring them up, said one who had felt the force of early impressions, "bring them up in the nurture and admonition of the Lord."†

* The Author has peculiar pleasure in adopting the sentiments of one of the earliest promoters of Sunday Schools. Mrs. H. More has, with equal felicity, instructed the highest classes, and poured the light of knowledge into the minds of the most illiterate and poor.

† Ephesians vi, 4.

Train, said another who could speak from experience, and who, at one period had grievously departed, but afterwards recanted, and published his recantation to the world, "Train up a child in the way he should go; and, when he is old, he will not depart from it."*

The express command of the Most High is of itself sufficient authority with the Christian Church. Tender of the happiness of his servants, and including their children in his covenant, he would lead them to consider their families as nurseries for the skies. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy son's sons."†—"Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, *and that they may teach their children.* And these words which I command thee this day shall be in thine heart: *and thou shalt teach them diligently unto thy children.*"‡

There is no subject in scripture more plainly inculcated than the duty of early religion. Commands, and promises, and examples are

* Proverbs xii, 6. † Deuteronomy iv, 9. ‡ Deuteronomy vi, 7.

employed. By the wisest of men, who had tried all expedients to obtain happiness, and could find none but in the favor and service of God; and by the strongest appeals to the reason, the fears, and the hopes of the young, Jehovah thus addresses them: "Know thou that God will bring thee into judgment: therefore remove sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them. By these, my son be admonished.—Fear God and keep his commandments, for this is the whole duty of man."* When Eternal Wisdom would allure, she not only speaks of the wealth and honor she bestows on her disciples, and of her power and authority to bless, but expressly points out the surest time to find her, and the peculiar affection she entertains for youth. "I love them that love me, and they that seek me early shall find me."† Is example still more powerful than precept? Does it embody the blessing contained in the promise? Behold! The Lord our God sets before our eyes the brightest instances of early piety in a Joseph, a

* Ecclesiastes xi, 9, 10; xii, 1, 12, 13. † Proverbs viii, 17.

Samuel, and a David; and, in my text, one who from a child had known the holy Scriptures. The Son of God himself, when he assumed our nature, and “became obedient to the law for man,” was found at twelve years of age, in the temple, in the midst of the doctors, both hearing them, and asking them questions. He was about his Heavenly Father’s business. When he took on him the public ministry, and announced his Messiahship to the people, in the most pointed manner, He manifested his regard for the early dedication of youth—“Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.”* If therefore the Lord himself call the attention of the young to the immediate consideration of their eternal interests, there cannot be a doubt of the duty of Parents and Guardians. Do not flocks of sheep move as they are led? On what can the generality of mankind bestow thought, but on the objects towards which parents or preceptors—the shepherds of their youth—direct their minds? When landed on the shores of life, to them unknown, how should they escape its dangers, if neither diligently instructed to elude the wiles of the enemies they must encounter, nor furnished with defensive

* Mark x, 15.

armour against open force? Then let the depravity of human nature—the permanency of early impressions—and the express commands of God—teach us that the tender bud of childhood, and the opening blossoms of youth, should be consecrated to the noblest of purposes—to the great end of their creation—the service of religion—the glory of God. “They that be *planted* in the house of the Lord, shall flourish in the courts of the house of our God. They shall bring forth fruit in old age.”*

2. *This instruction is superior to every other kind.* It makes wise unto salvation. It is therefore suited to the nature of man as the heir of immortality. In the word immortality, ideas the most awful and the most delightful are included. The possibility of falling short of future happiness should awaken all the energies of a rational creature. It should lead man anxiously to inquire “what must I do to be saved?” Salvation! what a joyful sound. It includes an eternal exemption from all evil, and the everlasting possession of the chief good. No earthly possessions, no mental endowments can supply the place of religion, because that alone brings salvation to man. It is true religion which shews the way in which God can

* Psalm xcii, 13, 14.

be just, and yet justify the ungodly: which displays the divine perfections and restores the divine image: which gives peace to the conscience and removes the natural enmity of the heart: which implants in us the spirit of love, and makes us meet for heaven. Compare it, for a moment, with any other knowledge. Will it profit a man at death, to have been acquainted with every art and science? to have counted the stars and called them all by their names? to have written of herbs from the hyssop on the wall to the cedar of Lebanon? to have been acquainted with the customs and manners of the nations, and with the productions of every clime? to have been admired for his deep erudition, his profound sagacity, or his powerful influence? Nay, suppose all knowledge, and that even in the highest degree, could be united in one man, what would it profit him in his last moments, if he were not wise unto salvation? He, who best knew the worth of the soul, has asked the unanswerable question, "What is a man profited, if he shall gain the whole world and lose his own soul?"* To refuse therefore to give that instruction which makes wise unto salvation, when it is in our power to impart it, is an act of the greatest cruelty. It is to leave

* Matthew xvi, 26.

immortal creatures ignorant of that which it is most important for them to know. If a man could say "I have much goods laid up for many years;" or, on the retrospect of life, could boast 'I have fought my way through the world, I have obtained great reputation among men—I have left large provision for my heirs,' yet, what has he gained when God taketh away his soul? "He shall carry nothing away with him when he dieth, neither shall his pomp follow him." Give me the portion of the poor and unlettered peasant, who has applied his heart to heavenly wisdom, who has discovered the high way to future glory, who has wept over his sins and rejoiced in his Saviour, and who, in the prospect of death, can adopt the language of the apostle, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day."* This is the truly wise man. Such knowledge as this, which teaches man how to live, and instructs him how to die, eclipses the knowledge of all other things, even as the stars are veiled by the effulgence of the meridian sun.

But where shall this wisdom be found, and

* 2 Timothy iv, 7, 8.

where is the place of such understanding? Its excellency is so great, and its superiority so manifest, we should be exceedingly anxious to have this question satisfactorily resolved. When sincerely asked, man need not say "who shall ascend into heaven, to bring it down from thence, or who shall descend into the deep? It is not hidden from thee, neither is it far off; the word is nigh thee: to you is the word of this salvation sent."

For, 3. *The Holy Scriptures are the legitimate source of this instruction.* They alone give man adequate information as to his misery. They warn him of the enemies he has to encounter. They point to the source of relief and strength. And they afford motives adequate to so great a purpose as that of inducing him to return from his wanderings to the shepherd and bishop of his soul. Thus, he may escape the due reward of sin, be led in the paths of righteousness, and inherit eternal life. The heathen appear to have had some clear perceptions that human nature was in ruins; but they knew not the cause, nor were they acquainted with the way of restoration. Servants of sin, and led captive by the powers of darkness, they knew not Him who was "manifested to destroy the works of the devil." Pagan idolatry knows of no Sa-

viour. Infidelity knows of no Saviour. Ignorance knows of no Saviour. And, could we see things as they are, we should instantly admit, that a sinner without a Saviour, is in a tremendous state. He is a sick man without the possibility of being restored to health,—a debtor, without ability to pay his creditor,—an offender against infinite justice, without hope of mercy,—an immortal creature, without the prospect of happiness. But, with us, “the darkness is past, and the true light shineth.” We are not only informed, that “all have sinned, and come short of the glory of God,”* we also hear the glad tidings, that “God so loved the world, that He gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.”† We are not only told that of ourselves we can do nothing, but we also have the promise of divine strength, in answer to our prayers. The Faithful Witness has said, “if ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.”‡ The hope of future rest animates us in the discharge of present duty; and the redeeming love of Christ lays a sure foundation for that hope. His right-

* *Romans iii, 23.* † *John iii, 16.* ‡ *Luke xi, 13.*

eousness, his atonement, his intercession, are revealed, on which faith can fully rely, and through which, peace can be truly enjoyed. The Holy Scriptures are able to make us wise unto salvation, through faith, which is in Christ Jesus. They testify of Him. He is the Prophet, superior to Moses, "who should come into the world," and reveal the whole will of God. He is the Priest, superior to Aaron, who "takes away sin by the sacrifice of himself." He is the King, superior to David, who reigns over all, and of whose kingdom, there shall be no end. He is "the Mighty God," of Isaiah,— "the Lord our righteousness," of Jeremiah,— "the one Shepherd," of Ezekiel,—the atoning "Messiah," of Daniel,—and the substance of all the Law, the Prophets, and the Psalms. We have also his example, in the New Testament, to direct us in the way in which we should go, and in the thing which we should do. Christ is the sun in the firmament of Scripture, giving light, and life, and fruitfulness. And a living, operative, victorious principle of faith in Him, will certainly terminate in everlasting salvation. And shall such a revelation be withheld from the great mass of the community? It is truly marvellous, that any, who profess and call themselves christians, should ever entertain

a doubt on the question,—whether the children of the poor had better remain destitute of the power of examining the sacred oracles for themselves, or be taught to read, mark, and learn their invaluable contents. Let us not fancy that the Bible is too difficult and intricate to be presented in its own form, and that it puzzles and bewilders the youthful understanding. In all needful and indispensable points of knowledge, “the darkness of Scripture is but a partial darkness, like that of Egypt, which benighted only the enemies of God, while it left his children in clear day.”* If the description given in the 19th Psalm be true, that “the law of the Lord is perfect, converting the soul,—that the testimony of the Lord is sure, making wise the simple,—and that the statutes of the Lord are right, rejoicing the heart,”—then are the Scriptures as well calculated for the youthful and uninformed, as for any other class. Though learning be of great service, even to the cause of christianity itself, yet it was never designed, that the great majority of christians should be learned. The truths of Scripture are expressed with a clearness and simplicity, evidently adapted to that kind of assent which they require. He who could bring an unpre-

judiced heart and an unpverted will,—he who could bring an humble spirit and a teachable mind, would bring to the Scriptures the best qualification for understanding and receiving them. “God resisteth the proud, but giveth grace unto the humble.*” “He taketh the wise in their own craftiness, but the meek will he guide in judgment, the meek will he teach his way.”† He leaves the self-conceited to “stumble at noon-day, as in the night;” while “the way-faring men, though fools, shall not err.”‡ The poor, form the great majority of those, who, through patience and comfort of the Scriptures, embrace and ever hold fast the blessed hope of everlasting life, as given in Christ our Saviour. And, if we wish the rising generation to be Christians indeed; if we would bring them under the wholesome restraints of religion; if we would inspire them with its never-failing consolation, we must enable them to read the Holy Scriptures. Doubtless, it is the work of God to plant religion in the heart, and to maintain it there, as a ruling principle of conduct. But how are the works of God in general carried on? Are they not by means which he has appointed? By the labour of the husbandman the corn is made to grow; by food

* James iv, 6.

† Psalm xxv, 9.

‡ Isaiah xxxv, 8.

the body is sustained ; and, by religious instruction, God is pleased to work upon the heart. We have no reason to expect the end without the means, any more than we have reason to think, that the means themselves will produce the effect without his blessing. “ Paul planteth, Apollos watereth, but God giveth the increase.”

While this subject teaches us the duty of affording religious instruction to the rising generation, and consequently of promoting Societies which have this undertaking for their object, consider, for your farther encouragement, that you render essential service *to your neighbours,—to your country,—and to immortal souls.*

Is it considered to what an extent the influence of the poor reaches? The poor are our inmates and our guardians. They surround our tables ; they inhabit our nurseries ; our lives, our property ; the minds and health of our children are much concerned in their good or evil qualities. Is it considered how essential is the care of youth to the welfare of the State? Providence has so disposed things in the present life, as that men should mutually depend upon each other for their support, protection, and happiness. They are possessed, therefore, of passions, which irresistibly impel them to social connec-

tions. But Society cannot subsist, with regard to the important and salutary purposes of its appointment, without good government. Though the laws be just and good, yet, if profligacy and want of principle universally prevail, the wheels of government will be clogged; and, in course of time, every thing will fall back into its original state of anarchy and confusion. Now, education is the natural and most effectual mean to prevent those evils, which are so inimical to good government, and the interests of Society. Sensible of this, all wise law-givers have taken care, in the founding of civil states, to give every possible encouragement to the education of children. Whoever consults the laws of Moses, will find particular regard was paid by him to this matter. The Spartans, celebrated for their national virtue and intrepidity, laid the greatest stress upon education. To this, the prosperity and grandeur of the ancient Romans were chiefly to be attributed. And most kingdoms, in proportion to the attention paid to this object, have flourished or declined. The inhabitants of states, trained up from their youth to habits of integrity, temperance, activity and honour, have been united to one another in the firmest bonds, and have become capable of the noblest exertions; but, when, in the

course of time, by wealth abused, or luxury indulged, the national character has taken a turn, and their ancient energy and simplicity have degenerated into sloth and effimacy, their faculties have become enervated, and their morals corrupted; honour and faith have yielded to avarice and cunning; and, amidst the greedy pursuits of self-interest, the general good has been overlooked; then the welfare of posterity has been disregarded, and the education of children, an attention to which, laid the foundation of their former greatness, has been wholly neglected. And what has been the consequence? No other than might naturally be expected. Civil feuds and animosities have been excited; the laws trampled under foot; public authority treated with contempt; the nerves of government relaxed; mutual confidence broken; and the horrors of inhumanity, oppression, and violence spread far and wide.

But, above all these considerations, which yet materially affect the interests of man in the present life, these institutions employ the proper means to benefit immortal souls. Is it considered how essential instruction is to true religion? The heart cannot be influenced by that, of which the head is wholly ignorant. It is by *acquainting ourselves with God* we are at peace,

and good comes unto us.* They that *know* thy name, will put their trust in thee.† “This is life eternal, that they might *know* thee, the only True God, and JESUS CHRIST whom thou hast sent.”‡ Should we not therefore open every avenue to that knowledge which renders man wise unto salvation? Should not the eyes as well as the ears, be open to the light of heavenly truth? Imagination can scarcely paint a scene more afflictive, than the sick and dying poor, without the knowledge of the REDEEMER; and destitute of the power of occupying some of their weary moments in searching the records of eternal life. And imagination attempts in vain to conceive the unutterable blessedness of the same characters, when filled with humility, under a sense of their sinfulness—with faith in the merits of a Saviour—and with hope of everlasting joys. The languid spirits revive, and the dying eye sparkles as it fixes on the promise—“When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.”§ The heart has learned to pray that the sins committed in the days of youth, and the transgres-

* Job xxii, 21. † Psalm ix, 10. ‡ John xvii, 3. § Isaiah xliii, 2.

sions of riper years, may not be remembered,* and the eye has learned to read that God our Saviour does blot out transgressions for His own sake, and will not remember the penitent believer's sins†—and that He will never leave nor forsake the soul that has fled for refuge to Him.‡ Even the children of the poor become rich in faith by reading of the loving kindness of the Lord to the fatherless and destitute, and by the gracious assurance afforded to every child that prays, that He will be the guide of their youth. His word effectually teaches them how to escape the evil that abounds; and his Spirit enables them to live soberly, righteously and godly in this present world.

If therefore you seek the welfare of your neighbours, the prosperity of the state, and the salvation of immortal souls, you will aid such institutions as that for which I have the pleasure now to plead. But for Sunday Schools, tens of thousands would have remained immured in the dungeons of ignorance—they would have been habituated to the neglect of the Sabbath, and have been led captive by every vice. But now they experience mental liberty—they are taught the way of peace—and are led to the constant observance of that blessed day of religious instruction and rest.

* Psalm xxv, 7. † Isaiah xliii, 25. Acts xiii, 39. ‡ Hebrews xiii, 5.

Of how great importance religious education is to the comfort of Parents—the enlargement of the Church of CHRIST, the benefit of our native Country, and, in the order of means, the present and eternal happiness of the children themselves, no man is able fully to express.* By the divine blessing on these institutions, we live in hope of still brighter days. Thus shall Britain remain a praise in the earth. Thus shall Britain be the glory of the nations. And thus shall Britain continue to bring forth children, who will honor all men; who will love the brotherhood; who will fear God; who will honour the king.

Beloved Brethren, are these things so? Then let us more diligently read the Holy Scriptures ourselves; pray more earnestly to their Blessed Author to open the eyes of our understandings, and lose no opportunity of aiding others to read them; being assured that, from the earliest period, they may be known with incalculable advantage: because they “ARE ABLE TO MAKE US WISE UNTO SALVATION, THROUGH FAITH WHICH IS IN CHRIST JESUS.

* It was the observation of Mr. Raikes, of happy memory, as the founder of Sunday Schools, that in the course of 20 years, only one so educated, had been brought before the civil magistrate as a criminal. The same observation was made of one of the Cantons of Switzerland, in which education was universal.



THE REPORT.

THE circumstances under which the Society assembles, at this its THIRTIETH ANNIVERSARY, demands some explanation: it having proceeded hitherto, without that general observation which more modern Societies have thought proper to excite by regular Anniversary Sermons and Public Meetings,—the General Meetings of the Society having heretofore been confined to its own members.

Among the objects, therefore, which have particularly engaged the attention of your Committee, there were none which appeared to them of greater moment, than to make the institution of this Society more extensively known; in the confidence that the simplicity, purity, and importance of its designs would entitle it to general approbation and support; and that its means of becoming still more beneficial, would then be proportionably increased.

Without asserting its claims to preference above any existing Institution, the SUNDAY SCHOOL SOCIETY may yet be allowed to challenge the praise of having not a little contributed to the prosperity and usefulness of many:—It was the pioneer which cleared the way when it was obstructed by ignorance and prejudice; and many societies have profited by that effect of its exertions,

which prepared the public mind for giving them a welcome reception.

Your Committee, therefore, before they report their proceedings during the last year, beg leave to give to this numerous and respectable Assembly, a short outline of the *constitution* of this Society.

It was instituted in 1785, by a very respectable body of benevolent men, who considered it the most likely means to effect a reformation of manners among the lower orders of the people, by instilling into the youthful mind the first rudiments of useful knowledge, and the important principles of Religion and Morality.

In forming the plan of the Society, the most liberal and Catholic principles were adopted; in hopes that Christians of all denominations would be induced to unite in carrying it into execution with greater energy. Schools connected with the Church of England, and with the different denominations of Dissenters, are equally objects of the Society's notice and relief, provided such schools be under the superintendence of some responsible person.

In order that this fundamental principle may not be infringed, the Committee is composed of an equal proportion of Members of the Established Church and Dissenters; and no books are issued by them for the schools under their patronage; but Spelling Books and Testaments; and those gratuitously.

These Regulations secure the Society against any possible imputation of forming a particular interest, and enable it to advance the common cause of Christianity, by furnishing to the children of each denomination the means of acquiring religious knowledge.

After this brief exposition of this invaluable Institution, your Committee enter with pleasure upon the duty of reporting to its Friends the proceedings which have taken place since the last General Meeting.

By a faithful attention to the numerous applications for assistance, in the formation and establishment of Sunday Schools within the last year, your Committee have added two hundred and seventy-nine to the Society's list.— (For particulars, see page 70.)

Besides which, forty-two other schools formerly established by this Society have received repeated assistance within the same time, for which, and the 279 new schools before stated, the Committee have distributed 23,821 spelling books, and 3558 testaments.—The total number of books given at the Society's expence since the commencement of the Institution, is 436,297 spelling books, 87,092 testaments, and 8177 bibles, to 4791 schools, containing upwards of 400,000 scholars.—And from the commencement till about the 24th year of the Institution, your Committee were under the necessity of paying small sums for the hire of teachers in many of the schools under their patronage to the amount of £4179 : 8 : 5, as, during that period they could not be otherwise obtained; but, through the blessing of God, in the towns and villages where these schools have been planted the happy effects produced by them in the conduct both of children and parents are so manifest, that individuals now generally volunteer their services as teachers without fee or reward, and with much more effect than by those who were hired, so that for the last six or seven years your Committee have not had a single application for pecuniary aid; yet, notwithstanding this favourable circumstance, such has

been the rapid increase of Sunday Schools, and consequently the demand for books, that the expences of the Society have continued to advance from year to year.

Your Committee however, cannot suffer their zeal in promoting its operations to be restrained by any apprehension of the paucity of its contributors or the insufficiency of its funds; they have acted on a presumption which they continue to cherish, that the same Providence which points to the extension of the Society's employment will furnish the means for carrying it into effect; and that the Institution will be supported with a liberality proportioned to the degree in which its services are employed for disseminating Christian instruction, and thereby promoting the best interests of mankind.

Previous to the establishment of Sunday Schools, the children of the poor were, it is well known, generally brought up in the grossest ignorance, and paid little or no attention to the Christian Sabbath.—The change produced by this Institution in the habits of the children, and the general improvement in their appearance is now so obvious, that the most superficial observer cannot fail to remark it, and is abundantly confirmed by numerous testimonies received from time to time by your Committee.

If there be one object with which hardly any other can be placed in competition, it is Education; not that which is ornamental, but that which serves to supply principle, to induce active industry, to promote the love of God and of our neighbour, and to prepare us for our duty in our allotted station of life.

This Society provides so effectually for educating those whose time is taken up in the days of labour by the calls of their necessary occupations, and also for recovering

them from vagrancy, disorder, and irreligion on the sabbath day, and training them up to a due observance of that holy appointment, that it must ever be regarded as an Institution connected most nearly and vitally with the vigor, the improvement, and the stability of the country.

At present, the demands for its aid exceed any thing which has yet been experienced. Its operations are going forward to a great part of the British Dominions; and there is reason to believe that, if suitably supported, it will penetrate into those parts which remain unenlightened, and supply the poor generally with the means of understanding and appreciating those Scriptures, which, through the blessing of God, may make them wise unto salvation.



A LIST

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Gray, Edward, Esq. Leadenhall-street.....	1	1	0

	£.	s.	d.
Gray, Walker, Esq. Water-lane, Tower-street	1	1	0
Greaves, Pierpont, Esq. Chorley, Lancashire..	1	1	0
Greaves, Miss, ditto.....	1	1	0
Green, Mrs. Mary, Clapton.....	1	1	0
Greig, Rev. John, M.A. Worcester.....	1	1	0
Grenfell, George, Esq. Upper Thames-street..	2	2	0
*Groves, Mr. John.....	10	10	0
*Gryles, Rev. Mr. Cardynham.....	1	0	0
Guillebaud, Peter, Esq. Spital-square	1	1	0
Gulston, Frederick, Esq. West Clandon, Surrey	1	1	0
Gurney, John, Esq. Serjeant's-inn	1	1	0
Gurney, W. B. Esq. 16, Essex-street	1	1	0
*Gutteridge, Joseph, Esq. Camberwell	10	10	0
Gutteridge, Mrs. ditto.....	1	1	0
*Hall, Henry, Esq. Walworth.....	10	10	0
*Hall, Mr. Henry Owen, Gracechurch street..	10	10	0
Hall, Rev. Samuel, Billinge, near Wigan, Lan-			
cashire.....	1	1	0
*Hammond, George, Esq. Whitechapel.....	10	10	0
*Hankey, Thomas, Esq. Fenchurch-street.....	6	0	0
*Hankey, William Alers, Esq. Fenchurch-street	10	10	0
*Hanson, John, Esq. Bruton-street	10	10	0
*Hardcastle, Joseph, Esq. Old Swan-stairs....	10	10	0
Hardy, William, Esq. Chéapside	1	1	0
*Harman, John, Esq. V. P. Finsbury-square ...	31	10	0
Ditto, second Donation.....	5	5	0
Harman, Jeremiah, Esq. Broad-street	1	1	0
*Hart, George, Esq. Newington-place.....	5	5	0
Ditto, Annual.....	1	1	0
Hawkes, Thomas, Esq. late of Piccadilly, a			
Legacy.....	200	0	0
Interest on ditto.....	2	10	0

	£.	s.	d.
Haydon, Thomas, Esq. Cateaton-street	2	2	0
Haydon, William, jun. Esq. Guildford	2	2	0
Haydon, Joseph, Esq. ditto	1	1	0
*Hayter, Thomas, Esq. Brixton	10	10	0
Head, Miss J. Bradford, Wilts	1	1	0
Heygate, James, Esq. Aldermanbury	1	1	0
Heylyn, Mr. John, deceased, a Legacy	21	0	0
*Hibbert, Thomas Esq. Cork-street	10	10	0
*Hichens, Robert Esq. Threadneedle-street ...	5	5	0
Ditto, Annual	1	1	0
*Hill, Rev. Rowland, Surrey Chapel	10	10	0
Ditto, Annual	1	1	0
Hill, Mr. Thomas, late of Lambeth-terrace, a Legacy (less Duty £5) 50 0 0	45	0	0
Hindman, Josiah, Esq. Basinghall-street	1	1	0
*Hoare, Samuel, Esq. Lombard-street	10	10	0
*Hoare, Henry, Esq. Grafton-street	10	10	0
*Hoare, Charles, Esq. Fleet-street	10	10	0
Hoare, William Henry, Esq. V. P. Clapham ..	2	2	0
*Hodson, Thomas, Esq. Plymouth	10	10	0
Holbrook, Mr. Bernard Thomas, 1, Chester- place, Lambeth	2	2	0
*Holehouse, Mr. Charles, Borough	10	10	0
Hollier, William, Esq. Love-lane	1	1	0
Holmes, John, Esq. Guildhall	1	1	0
Holt, William, Esq. Broad-street	1	1	0
Hood, Mr. William, Wood street	1	1	0
Horseman, Miss, Clapham	2	2	0
Hughes, Thomas, Esq. Bunhill-row	1	1	0
*Hughes, Rev. Joseph, M. A. Battersea	10	10	0
*Hurlbatt, Francis, Esq. Newington Butts	10	10	0

	<i>£.</i>	<i>s.</i>	<i>d.</i>
*Ibell, Mrs. 2, Bridge-street.....	1	1	0
Inglis, John, Esq. Mark-lane	1	1	0

Jackson, John, Esq. deceased, a Legacy in

Bank Stock.....	200	0	0
Jackson, Mr. John, deceased, a Legacy....	100	0	0
Jackson, Samuel, Esq. Stock-exchange	1	1	0
James, Mr. Philip, Shoreditch.....	1	1	0
Jaques, Mr.	5	0	0
*Jerram, Samuel, Esq. Poultry.....	10	10	0
*Johnson, A. Esq. Broad-street-buildings.....	10	10	0
*Jones, Mr. Benjamin, Pwllhely	3	0	0
Jones, Mr. Richard, 14, Long-acre.....	1	1	0
Jowett, Benjamin, Esq. Camberwell	2	2	0
Jowett, Mr. Joshua, Holborn	1	1	0
Julian, Mr. William, Aberystwithl.....	1	1	0

Keene, Henry, Esq. deceased, a Legacy.....	50	0	0
Kenton, Benjamin, Esq. deceased, a Legacy..	300	0	0
Kent, Mr. William, Carpenters'-hall.....	1	1	0
Kent, Mr. William, High-Holborn	0	10	6
Kempenfelt, G. A. Esq. deceased, a Legacy..	500	0	0
*Kindersley, N. E. Esq. Blackheath.....	15	15	0
King, Mr. G, T. Pudding-lane	1	1	0

*Leven and Melville, Right Hon. the Earl of, ..	10	10	0
Laforest, William, Esq. College-hill	1	1	0
Lane, Thomas, Esq. deceased a Legacy	50	0	0
Lanyon, Mr. Richard, Surgeon, Lostwithiel ..	1	1	0
*Lea, Richard, Esq. Old Jewry.....	10	10	0
*Lee, Richard, Esq. Old Broad-street	10	10	0
Lewin, Samuel, Esq. Hackney	1	1	0
Lewis, Israel, Esq. Hampstead.....	1	1	0

	£.	s.	d.
Lind, Francis, Esq. Bruton-street.....	2.	2	0
*Lister, Daniel, Esq. Hackney	10	10	0
Lloyd, Mr. William, Freeman, Mason's-hall...	1	1	0
*Long, Beeston, Esq. Leadenhall-street	10	10	0
Lubbock, Sir John William, Mansion-house-st.	1	1	0
*Luck, Joseph, Esq. Clapton	10	10	0
*Macaulay, Zachary, Esq. Clapham	10	10	0
Macmurdo, E. L. Esq. Clapton	1	1	0
*Maddock, James, Esq. Rosemary-lane	10	10	0
Maitland, Ebenezer, Esq. Clapham	1	1	0
*Maitland, John, Esq. V. P. Woodford	10	10	0
Manning Mr. William, Custom-house :	1	1	0
*Marriott, William, Esq. York-place, City-road	10	10	0
Marriott, Miss, by Messrs. Down and Co.....	1	1	0
Marsden, Robert, Esq. Doughty-street	1	1	0
Masterman, Rev. Henry, Sturminster.....	1	1	0
*Martin, A. Esq. Charlotte-street, Bloomsbury	18	18	0
*Meyer, James, Esq. Leadenhall-street	10	10	0
Ditto, second Donation	25	0	0
*Mills, Samuel, Esq. Finsbury-place	5	5	0
Ditto, Annual	1	1	0
Mills, Mrs. Islington	1	1	0
Montague, Charles, Esq. Camberwell.....	1	1	0
*Moore, Mr. William, Ludgate-hill	10	10	0
Morley, Mr. John, Wood, street	1	1	0
Morris, Thomas, Esq.	1	1	0
Morshead, Rev. Edward, Calstock	1	1	0
*Mortlock, John, Esq. Oxford-street	10	10	0
Ditto, second Donation.....	10	10	0
Mottershaw, Thomas, Esq. Stafford	1	1	0

	£.	s.	d.
*Nash, Mrs. Maidenhead	10	0	0
Neale, Mr. Benjamin, St. Paul's Church-yard.	1	1	0
Neale, Mr. Corn, St. John's Col. Cambridge..	1	1	0
Nelson, Mr. David, late of Kirby-street, a Legacy	22	10	0
Newman, William Lewis, Esq. Guildhall.....	1	1	0
Newton, Rev. John, late of Coleman-street- buildings, deceased, a Legacy.....	50	0	0
*Noddings, Mr. Robert, Officer of Excise, St. Neots	1	1	0
Noel, Sir G. N. Bart. M. P. Catsmore-lodge ..	2	2	0
Norton, Jeremiah, Esq. Colebrook-row, Is- lington	10	10	0
Ogborn, Mr. Richard, Bishopsgate-street	1	1	0
Ogden, John, Esq. Acre-lane, Brixton.....	1	1	0
*Overtod, Henry, Esq. Loversall, Yorkshire..	10	10	0
Page, Mr. John, Borough	1	1	0
*Page, Mrs. Jane, (per Treasurer)	5	0	0
Palmer, James, Esq. Christ's Hospital	1	1	0
*Parker, Mr. Nathan, St. John's Newfoundland	10	0	0
Parker, Mrs. Hackney.....	1	1	0
Patterson, Alexander, Esq. late of Hoxton deceased, a Legacy, 3 per Cent. Consols ...	200	0	0
Paynter, John, Esq. Coleman-street.....	1	1	0
Pearson, William, sen. Esq. Thames-street....	1	1	0
Peasmarsh, (Sussex) Sunday School, Committee of, ...	0	10	0
Pell, James, Esq. late of Snare-hill-house, Thetford, a Legacy	200	0	0
Pellatt, Thomas, Esq. Ironmonger's-hall	1	1	0
Pellatt, Apsley, Esq. St. Paul's Church-yard..	1	1	0

	£.	s.	d.
Perryn, Rev. Richard, Standish Rectory, near Wigan	1	1	0
Phillips John, Esq. Cullum-street	1	1	0
Phillips, Mr. B. Cherry-tree-court, Aldersgate-street	1	1	0
Phipps, Mr. Thomas, Gutter-lane	1	1	0
*Pieschell, Charles, Esq. 26, New Norfolk-street, Park-lane	10	10	0
*Pitt, William Morton, Esq. M. P. Albemarle-street	10	10	0
Plant, Mr. Thomas, Walthamstow	1	1	0
*Platt, Thomas, Esq. Stamford-street	10	10	0
Ditto, second Donation	5	5	0
*Plumer, The Right Hon. Sir Thomas, (Vice-Chancellor of England) V. P. Great Guildford-street	10	10	0
*Plummer, Thomas, Esq. Camberwell	10	10	0
Pooley, William, Esq. deceased, a Legacy	100	0	0
Poydner, Miss, Prince's-place, Kennington	1	1	0
Poynder, John, Esq. New Bridge-street	1	1	0
Pratt, Rev. Josiah, B. D. Doughty-street	1	1	0
Preston, Mr. Thomas, Miles's-lane	1	1	0
Pritt, Mr. James, Wood-street	1	1	0
Pritt, Mr. John, ditto	1	1	0
Proctor, Mr. Joseph, Fleet-street	1	1	0
*Pudner, Mr. Gilbert	13	12	0
Pugett, Mrs. Sackville-street	1	1	0
Purves, Mrs. Bedford-place	1	1	0
*Pusey, The Hon. Philip, V. P. Grosvenor-square, four Donations	41	10	0
*Pusey, The Hon. Philip, for the support of Sunday-Schools in Ireland	50	0	0

	s.	d.	4.
*Rae, John, Esq. Staines, two Donations	15	10	0
Rawlings, Thomas, Esq. Saunder's-hill, Corn- wall	1	1	6
Rees, Mr. Thomas, New-inn, Carmarthen	1	1	0
*Reyner, Joseph, Esq. Mark-lane.....	20	0	0
Ditto, second Donation.....	5	5	0
Ditto, Annual	1	1	0
*Reynolds, Mr. R. Ketley, Salop	10	10	0
*Richards, Thomas, Esq. Stamford-terrace....	10	10	0
Rivington, F. Esq. St. Paul's Church-yard....	1	1	0
Rivington, Charles, Esq. ditto	1	1	0
*Roberts, Thomas, Esq. Charter-house-square..	10	10	0
Ditto, second Donation	5	5	0
Roberts, Mrs. Martha, late of Charter-house- square, deceased, a Legacy ..	50	0	0
Roberts, Miss, Charter-house-square	1	1	0
Roberts, Mrs. Hackney	1	1	0
Roberts, Josiah, Esq. Gould-square	1	1	0
Roberts, Mr. James, Pavement, Moorfields ..	1	1	0
*Robinson, —, Esq.	10	10	0
*Rolle, Denys, Esq. Stevenstone, Devon	10	10	0
*Russel, Jesse, Esq. Minories	10	10	0
*R. Mrs. by Mr. Hunter	10	0	0
Rye Sunday-School, Committee of	0	10	0
*Salisbury, Most Noble James, Marquis of....	105	0	0
*Sainthill, Richard, Esq. jun. Borough	2	0	0
*Salloway, Mr. Church-street, Horselydown ..	10	10	0
Salter, Mr. Samuel, Trowbridge.....	1	1	0
Sanderson, John, Esq. jun. Old Jewry	1	1	0
*Sansom, Philip, Esq. Finsbury-square	10	10	0
Saunders, Mr. Robert, 39, Fleet-street	1	1	0
Savage, Mr. Thomas, Maiden-lane.....	1	1	0

	s.	s.	d.
Scott, Robert, Esq. 25, Arundel-street	1	1	0
Scott, Mrs. Peckham	1	1	0
*Search, Samuel, Esq. Clerkenwell-green	10	10	0
Seeley, Mr. L. B. Fleet-street	1	1	0
Seymour, Mr. Robert, Custom-house	1	1	0
Sharp, Mr. Joseph, Cannon-street	1	1	0
*Shaw, Benjamin, Esq. M. P. and V. P.			
London-bridge	21	0	0
Sherriff, Mrs. Charles, Chester	1	1	0
Sherring, Mr. John, Borough	1	1	0
Shrubsole, Mr. William, Bank of England	1	1	0
*Simeon, Rev. Charles, M. A. Cambridge	10	10	0
Slipper, Miss, at Mrs. Hood's, Lower-street, Islington	1	1	0
Smallpiece, John, Esq. Guildford	1	1	0
Smith, George, Esq. M.P. Upper Harley-street	2	2	0
Smith, Rev. John Pye, D. D. Homerton	1	1	0
Smith Mrs. Houndsditch	1	1	0
Smith, Mr. Thomas, Little Moorfields, Secretary	1	1	0
Smith, Mr. Thomas, Houndsditch	1	1	0
*Smith, Thomas, Esq. Gray's-inn	10	10	0
Smith, Joseph, Esq. 17, High-street, Aldgate	1	1	0
Solly, Samuel, Esq. 2, Winchester-street	1	1	0
Squire, Mrs. Elizabeth, Thrapston, Northamp- tonshire	1	1	0
Stancomb, Mr. William, Trowbridge	1	1	0
Starey, Benjamin, Esq. Poultry	1	1	0
Steinmetz, Mr. William, Ratcliff-cross	1	1	0
*Stevenson, Mr. Joseph, jun. Botolph-lane	10	10	0
*Stiff, Thomas, Esq. New-street, Covent-garden	10	10	0
*Stonard, Joseph, Esq. Stamford-hill	15	15	0
Ditto, Annual	2	2	0
*Stratton, Samuel, Esq. Little St. Helens	10	10	0

	£.	s.	d.
Stratton, Mr. William Piccadilly	1	1	0
Styan, Thomas, Esq. Scot's-yard	1	1	0
Styan, William, Esq. ditto	1	1	0
Ditto, for a Friend	1	1	0
*Sunday-School Children at Pont-more-lais, Glamorganshire	2	10	0
*Sutherland, A. H. Esq. Gower-street	10	10	0
Swaine, Mr. John, Borough	2	2	0
Sweet, John, Esq. deceased, a Legacy	50	0	0
*Sykes, William, Esq. Milk-street	5	5	0
Ditto, Annual	2	2	0
*Temple, The Hon. Mrs. East Sheen, Surrey ..	6	6	0
Tarn, Mr. Joseph, Earl-street	1	1	0
*Taylor, Rev. Thomas	10	10	0
Taylor, J. V. Esq. Southgate	1	1	0
*Taylor, J. Esq. Basinghall-street	10	10	0
Taylor, Mr. William, Tottenham-court-road ..	1	1	0
Taylor, William, Esq. late of Newgate-street, a Legacy £100. (less, Duty £10)	90	0	0
Teape, Mr. Henry, Tower-hill	1	1	0
Terrington, William, Esq. King's-arms-yard ..	2	2	0
Thompson, Isaac, Esq. Cross-lane, St. Mary-hill	1	1	0
*Thompson, Thomas, Esq. M. P. Hull	10	10	0
*Thompson, Mr. Thomas, Nether Compton, Dorsetshire	2	0	0
*Thornton, Samuel, Esq. M.P. and V.P. sundry Donations	36	15	0
Thornton, Henry, Esq. late of Bartholomew- lane, a Legacy	50	0	0
*Thornton, Robert, Esq. M. P.	10	10	0
Thornton, John, Esq. King's-arms-yard	2	2	0
Thornton, Edward N. Esq. Borough	1	1	0

	£.	s.	d.
Tolson, Thomas, Esq. deceased, a Legacy.....	200	0	0
Tomkins, Ben. Esq. Upper Thames-street.....	1	1	0
Tomkins, Samuel, Esq. Lombard-street.....	2	2	0
Toomer, Mr. Samuel, Basingstoke.....	2	2	0
*Torriano, W. H. Esq. Vellore, East-Indies.....	10	0	0
Towle, Mr. Joseph, Walworth.....	1	1	0
Townsend, Mr. William, Holborn.....	1	1	0
Towse, John David, Esq. Fishmongers'-hall ..	1	1	0
*Travers, Joseph, Esq. Swithin's-lane	10	10	0
Tunno, John, Esq. New Broad-street	1	1	0
*Turner, William, Esq. Belmont	10	0	0
*Tyrwhitt, Rev. Robert	30	10	0
*T. Mrs. E.	10	0	0
*T. T.	10	0	0
*Unknown, a Person.....	20	0	0
*Ditto, ditto.....	14	0	0
*Ditto, ditto.....	10	10	0
*Vansittart, Miss	21	0	0
*Vallance, Thomas, Esq. Cheapside.....	10	10	0
Venn, Edward, Esq. Bow-lane	1	1	0
Virtue, Miss Hannah, Hackney.....	1	1	0
Waistell, Mr. Charles, Holborn	1	1	0
*Waller, Sir Wathen, Bart. Twickenham.....	10	10	0
Walker, Mr. John, Chester	1	1	0
Wansey, John, Esq. 20, Clement's-lane.....	1	1	0
*Ware, James, Esq. Bridge-street.....	10	10	0
*Waring, Francis, Esq. 13, Middlesex-place, Paddington.....	10	10	0
*Watkins, Rev. Henry George, M. A. Rector of St. Swithins, London-stone.....	10	10	0

HONORARY MEMBERS.

John William Adam, Esq. New Grove-house, Mile-end.

C. Denne, Esq. Curzon-street.

William Francis, Esq. Battersea-rise.

William Freme, Esq. Tower-hill.

Joseph Gutteridge, Esq. Denmark-hill.

Charles Hippuff, Esq. Birchin-lane.

Thomas Key, Esq. Minories.

Mr. Thomas Kincaid, Fort-street, Spitalfields.

R. Maddock, Esq. St. James's-place.

T. S. Penoyre, Esq. Leadenhall-street.

Thomas Platt, Esq. Stamford-street.

Joseph Silver, Esq. Hatton-garden.

David Pike Watts, Esq. Gower-street.

Rev. Basil Woodd, M.A. Paddington.

Messrs. Jacob, William, and James Wood, Threadneedle-street.

Executors to Thomas Carter, Esq. late of Peckham.

Richard Moseley, Esq. Piccadilly.

Thomas Parkes, Esq. Barnet.

Thomas Walker, Esq. Piccadilly.

N.B. If any Subscriber's name is omitted, he is requested to send his address to the Secretary.

	<i>£.</i>	<i>s.</i>	<i>d.</i>
Wolfe, Mr. J. A. Haymarket...	1	1	0
Wolff, George, Esq. Commercial-Office, Mining-lane.....	1	1	0
Wood, Matthew, Esq. Alderman, Falcon-square	1	1	0
*Woodhall, M. Esq.....	10	10	0
Wright, Mr. William James, Bow-lane.....	1	1	0
*Wright, Mr. Ell. Earith, Huntingdenshire....	10	10	0
Wyatt, Mr. Robert, Coleman-street	1	1	0
*W. T. Epsom	10	0	0
*W. T.....	10	0	0
*W.	21	0	0
*W.....	21	0	0
W. by T.....	1	0	0
*Yates, Mr. Richard, King-street, Snow-hill....	12	0	0
Yorke, George, Esq. Wisbeach.....	1	1	0
*Youth's Magazine, by the Committee of the..	25	0	0
*Z. Y.	30	0	0

At a Meeting of the Committee, December 28, 1814,
It was Resolved;

That, in consequence of the eminent services rendered at various times to this Society by the Rev. John Owen, M.A. he be elected an Honorary Member of this Society.

1797.

Rev. Henry Foster, M. A. St. Saviour's
Southwark £19 7 8

1798.

Rev. Rowland Hill, M. A. Surrey Chapel.. 40 16 2

1799.

Rev. John Owen, M. A. Clapham Church.. 63 10 0

1800.

Rev. Henry Foster, M. A. Long-acre.

Rev. John Clayton, Weigh-house Meeting.

Collected this Year..... 101 18 6

1801.

Rev. William Goode, M. A. Blackfriars... 13 14 8

1802.

Rev. John Cooke, Old Jewry.

Rev. Samuel Crowther, M. A. Christ-church.

Rev. William Jay, Miles's-lane.

Rev. Robert Hall, Salters'-hall.

Collected this Year..... 149 0 8½

1804.

Rev. Andrew Fuller, Hackney.

Rev. John Owen, M. A. St. Lawrence, Jewry 87 3 4

1805.

Rev. William Bengo Collyer, D. D. Salters'-

hall..... 40 0 0

1806.

Rev. Joseph Benson, New Chapel, City-road.

Rev. Adam Clarke, Queen-street Chapel,

Lincoln's-inn-fields..... 102 5 9

Rev. Samuel Crowther, M. A. Christ-church,

Newgate-street..... 43 1 0½

1814.

Rev. John Owen, M. A. St. Lawrence, Jewry.

Collected at the Church Doors £62 12 8

Received Donations and Annual

Subscriptions in the Vestry.	31	5	0	
				£93 17 8

1815.

Rev. Charles Jerram, M. A. at St. Mildred's
in the Poultry.

Collected at the Church Doors £91 6 6

Donations and Annual Subscrip-

tions in the Vestry	16	16	0	
				48 2 6

1816.

Rev. William Marsh, M. A. (Rector of St.
Peter's Colchester,) at St. Lawrence

Jewry	25	10	0
-------------	----	----	---

Rev. Thomas Raffles, at Camomile-street ...	10	3	9
---	----	---	---

An Account of the Receipts and Payments of the Sunday School Society, from the 31st December, 1814, exclusive, to the 31st December, 1815, inclusive.

RECEIVED.		PAID.	
Balance, as per Account ending 31st December, 1814, brought forward	£202 12 0	Printing the Society's Books, Binding and Stationery	£673 16 2
Annual Subscriptions within the Year 1815.....	336 12 0	Advertisements, Use of Rooms for the Committee and General Meetings, Collectors Allowance, Packing Cases, Cord, Wharfage, Porters, Postage, &c. &c.	100 19 7
Donations within the same time	86 5 0	Rent of Office, one Year	21 0 0
Committee for conducting the Youths Magazine.	25 0 0	Secretary's Salary, one Year	70 0 0
Susannah Frances Bazil, deceased, a Legacy ...	45 0 0	Ditto for extra Duty the preceding Year	10 0 0
Collection after a Sermon, by the Rev. Charles J. Jerram, M. A.	81 6 6		
Interest on £300 India Bonds	15 0 0		
Interest on £2500 Four per Cents.	90 0 0		
By Sale of an India Bond.....	100 19 8		
	£932 15 2	Balance in hand on the 31st December, 1815....	875 15 9
			56 19 5
			£932 15 2

Examined and approved by the Auditors,

JOHN BURKITT.
GEORGE HAMMOND.

P. S. The Interest on £300, Four per Cents. and the return of Property Tax on the Dividends of £2500 above, not being here accounted for, is owing to the decease of the late Treasurer, HENRY THORNTON, Esq. his Executors not being able to settle his affairs in time for this Account, but will appear in the next.

At the General Meeting held at Batson's Coffee-House,
Cornhill, on the 12th April, 1815,

It was Resolved,

That considering the extensive operation of this Society,
and the very limited state of its funds, every Member be
earnestly requested to exert himself in his respective con-
nexions to obtain further support.

THOMAS SMITH, Secretary,

STATEMENT OF THE SCHOOLS

Which have been established and assisted by the Society since its
commencement in the Year 1785, up to Lady-day, 1815.

BEDFORDSHIRE	98	Kent	171
Berkshire	77	Lancashire	163
Buckinghamshire	120	Leicestershire	107
Cambridgeshire	54	Lincolnshire	49
Cheshire	32	Middlesex	167
Cornwall	79	Nore, at the, on board	
Cumberland	8	his Majesty's Ship,	
Derbyshire	67	Namur	2
Devonshire	108	Norfolk	54
Dorsetshire	108	Northamptonshire ...	159
Durham	77	Northumberland	42
Essex	137	Nottinghamshire	38
Gloucestershire	157	Oxfordshire	107
Hampshire	91	Rutland	11
Herefordshire	27	Shropshire	68
Hertfordshire	82	Somersetshire	173
Huntingdonshire	18	Staffordshire	94
Isle of Man	17	Suffolk	77
Isle of Wight	7	Surrey	89
Isle of Sheppey	1	Sussex	84
Isle of Thanet	1	Warwickshire	108
Isle of Jersey	1	Westmoreland	4
On board the Raison-		Wiltshire	136
able, in the Harbour		Worcestershire	64
of Sheerness	1	Yorkshire	248

NORTH WALES.	
Anglesea	8
Carnarvonshire.....	45
Flintshire & Denbigh- shire	71
Isle of Anglesea	57
Merionethshire	44
Montgomeryshire	104
Radnorshire	4

SOUTH WALES.	
Brecknockshire.....	24
Cardiganshire	58
Carmarthenshire.....	56
Glamorganshire	39
Monmouthshire	22
Pembrokeshire	33

IRELAND.	
Sundry Schools at Armagh, Limerick, Wicklow, Cork,	

Youghall, Greville, Sligo,
Cavan, Kinsale, &c.

NOVA SCOTIA.	
Anapolis	1
Halifax	1
NEWFOUNDLAND	9

NORTH AMERICA.	
Canada	1

SCOTLAND.	
Greenock	1
Dunbar	1

WEST INDIES.	
Antigua.....	3
Bermuda	1
Tortola	4

SCILLY ISLANDS, ...	12
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BOOKS DISTRIBUTED

By the Society.

Within the Year ending Lady-Day, 1816.

23,821 SPELLING BOOKS.

3,558 TESTAMENTS.

For the use of 321 Schools 42 of which had received previous assistance, and 279 were new applications from the following places :

Bedford—Great Barford, Riseley, Wilshamstead.

Berkshire—Chipping Lamborn, Faringdon, Hungerford, Maidenhead.

Buckinghamshire—Bow Brickhill, Great Brickhill, Great Marlow, Little Marlow, Newport Pagnel, Penn, Stony Stratford, Waddesdon, Wavendon.

Cambridgeshire—Ely, Haddenham.

Cardiganshire—Claruck, Cilcennis, Glaurbiedal, Llanbardarn, Llanrbrysted, Rhostie, Velin Vack.

Carmarthenshire—Capel, Glyn, Hawes, Llanigwadd, Newcastle-Emlyn, Perthew, Pontgorrog, Trewen.

Cheshire—Sutton.

Cornwall—Cardynham, Elscott, Flushing, Fowey, Lazart, Penzance, Skinners Bottom, St. Burians, Tregullan.

Denbigh—Denbigh.

Derbyshire—Ilkeston, Thurwaston.

Devonshire—Barnstaple, Beer, Bickington, Bideford, Brayford, Dawlish, Fremington (2), Heavitree, Landkey, Lypmstone, Newton Abbott, Northtawton, Prescott, Salterton, Sandford, Sheldon, Silverton, St. Mary Ottery, Swymbridge, Tawstock, Terrington, Wareham, West Buckland.

Durham—Bishop's Auckland, Darlington, Gateshead, West Auckland.

Essex—Barking Side.

Flintshire—Greenfield (2), Sundries (36).

Glamorganshire—Bishopston, Merthyr Tidvill.

Gloucestershire—Apperley, Avening, Chalford, Coleford, Coulsbourn, Kemmerton, Leonard Stanley, Little Dean, Missenden, North Nibley, Tirby, Twinning, Winstone.

Hampshire—Fareham, Horton Heath, Southsea Common, Sutton Scotney, Twyford, Winchester.

Kent—Broad Stairs, Chatham, Deptford (2), East Malling, Little Bourn, Little Chart, Margate, Matfield, Rotherfield, Ryark, Sandwich, Snodland, Stalisfield, St. Margaret's, Town Malling, Yalding.

Lancashire—Little Lever, Oakenshaw, Stayley Bridge, Ulverstone, Whitley.

Leicestershire—Blaby.

Lincolnshire—Bassingham, Bourn, Ferry, Great Grimsby.

Middlesex—Bethnal Green, Haggerstone, Hounslow, Hoxton, Kensington, Shadwell, Stoke Newington.

Montgomeryshire—Evel-y-cwm, Llanfyllin, Newtown.

Norfolk—Ingham, Oxwick, Whissonsett, Worstead.

Northamptonshire—Hackleton, Holcutt, Peterborough.

Northumberland—Blyth, Corbridge, Crofton.

Nottingham—Arnold, Nottingham.

Oxford—Ascott, Bloxham, Swalcliffe.

Pembrokeshire—Tearscross.

Radnorshire—Knighton, Knucklass, Llowes, Nantmel.

Shropshire—Prees.

Somersetshire—Preston.

Staffordshire—Alton, Cover, Gnosall, Kinfare, Litchfield, Penkridge, Stafford, Wyrley Bank.

Suffolk—Barking, Bury St. Edmunds, Ipswich, Sudbury.

Surrey—Lambeth, Mitcham, Roehampton, Southwark, Walton on the Hill, Woking, Wotton.

Sussex—Hurst Green, Lewes, Lindfield, Ninfield, Wadhurst, Wisborough Green.

Warwick—Birmingham, King's Norton, Lie in the Waste, Turnworth.

Westmoreland—Kirkby Stephen.

Wiltshire—Ebbesborne, Great Bedwin, Great Wishford.

Worcestershire—Blockley, Broadway, Dudley, Pershore, Westmancote.

Yorkshire—Aldborough, Alventhorpe, Askew, Baildon, Barnoldswick, Bolton, Bradford Moor, Calverly, Clayton, Daisy Hill, Dewsbury, Eccleshall, Esholt, Flockton, Gilling (2), Hedon, Hurst, Hutton Rudley, Manningham, Morton, Pot Obens, Pudsey, Richmond, South Cave, Thorngumbald, Wetherby, Wilberfoss.

Isle of Alderney—(1).

Isle of Wight—Ryde.

Scilly Islands—About 12.

West Indies—Tortola (4), an Island.

GENERAL STATEMENT

OF THE

SCHOOLS ESTABLISHED AND ASSISTED,*Number of Scholars Educated,*

AND

BOOKS DISTRIBUTED.**SCHOOLS ESTABLISHED AND ASSISTED .. 4,791****SCHOLARS EDUCATED UPWARDS OF 400,000****BOOKS GIVEN AWAY.****SPELLING-BOOKS 436,297****TESTAMENTS 87,092****BIBLES 8,177**

*In addition to which, the sum of £4179. 18s. 5d.
has been expended in the Payment of Teachers, in
situations where they could not otherwise be obtained.*

The COMMITTEE having received many Letters giving pleasing Accounts of the great Utility of SUNDAY-SCHOOLS, submit the following Extracts to the notice of the Public.

Common Green, near Omagh, (Ireland.)

" SIR,

" I have for some years conducted a Sabbath-School at this place, which has become the most numerous, I believe, in Ireland, having 600 and upwards on my books, though three miles distant from a town or village, I have been instrumental in aiding a School at Bally-jauly; at Letterkenny, (County Donegall,) Ballibay, (County Monaghan,) and one is now set on foot in the town of Omagh. The numbers in those other places may be estimated at 300. I have no pecuniary aid, nor indeed am I favourable to aid of that kind; and were it not for the liberality of the Societies in London in books, I know not how I should have proved so useful. I have already received from your Society Spelling-Books and Testaments, which proved very seasonable; and I have great pleasure in stating, that, by prudent management, the Roman Catholics seek after the Scriptures with as much avidity as the Protestants. I have now to request for the above Schools 600 Spelling-Books. I would require 300 Testaments, but I fear to make such demands. But where can I look, with any hope of success, but to those whom the Lord has not only blessed with the means, but with a willing heart, to bestow those treasures that make rich indeed both the giver and receiver? Was I amply supplied with books, I could extend these Schools considerably.

"It becomes me to return your Society my humble thanks for their former bounty; but trusting the glory of God is alone had in view, and that to extend the Redeemer's kingdom is all their aim, may He bless and direct their labours into that channel which He will own and approve at his second coming; and to his Name be the praise for raising up such instruments to aid and animate us in this neglected country—neglected by man, but highly favoured of God.

"I remain, Sir, with grateful thanks for past favours, and confidence for further,

"Your obedient humble servant."

Lampeter Velfrey, near Narberth.

DEAR SIR,

"About eleven years ago I began setting up Sunday-Schools, in South Wales principally, and have taught and instituted Sunday-Schools, entirely at my own expence, to the number of about *one hundred* in *ten* different counties in South and North Wales, and in some parts of England, inclusive of thirty Schools in parish-churches.

"There is no need for me to inform the benevolent Committee what a vast deal of permanent good the Society have done in Wales. May God reward them abundantly for their love to the cause of God in the happiness of immortal souls!

"I remain, dear Mr. Secretary,

"Your's very respectfully."

Kettering.

"DEAR SIR,

"I have this day received a parcel from you, containing, according to your advice, one hundred and fifty

Spelling-Books, two copies of Hints to Sunday-Schools, and thirty Testaments. You will have the goodness to return our warmest acknowledgements for them to the Society. I trust our "labour will not be in vain in the Lord." The reformation of the conduct and manners of the children is admired by all; and many express their high approbation of the design, and the pains taken with the children.—Some of the girls, instead of being found in a disorderly state about the streets in an evening, are attending to what has been recommended in the School; and have got collects, psalms, hymns, and portions of the Scriptures, to say by heart on Sunday. More than half of the number of scholars in the Girls' School, (now near 100,) say something in this way voluntarily, every Sunday; some get whole chapters. The attention at church is greatly improved; and the Schools may now, I hope, be considered as an important part of the congregation, from whom good may reasonably be expected. I hope the Society sees great cause to rejoice in the gladness of heart and comfort, which they have been the laudable instruments of communicating to families and individuals. May the good seed spring up, and bring forth fruit, thirty, sixty, a hundred fold.

"I remain,

"Your obliged and humble servant."

Luton, near Chatham.

"SIR,

"Will you be so good as present our grateful acknowledgments to the Committee of the Sunday-School Society, for the liberal assistance they have given to the Luton Sunday-School, enabled us to confer more personal benefit to the children than before.

"The alteration at Luton, with respect to the Sabbath-day, is equal perhaps to any recommended to your attention. The village is about a mile from town, and further from the parish church, and notoriously disgraced by Sabbath-breaking; the children amusing themselves at all manner of diversion, insomuch that the inhabitants have observed that Sunday never came to Luton. A decent attention to that day is now manifest, and an order prevails above our expectation. This is of more importance to the mind of youth with respect to future life than is generally supposed; to reverence the Sabbath, is the first step to a reverence of the Author of it, which impression is most important in forming future character.

"May your Society go on and patiently wait the reward. A large empire takes time to establish and confirm; and I believe the orderly instructing infant minds will accomplish great things in due season. In short, I think that Sabbath-Schools are the foundation of that universal empire the God of heaven is setting up in these days, although like a foundation below the level of the surface, and therefore not seen but by close observers.

"I am, Sir,

"In the name of our Committee,

"Your's in the kingdom of Jesus Christ."

Tutbury.

"DEAR SIR,

"The Testaments and Spelling-Books you sent us last were acceptably and thankfully received; for which you will have the goodness to present our thankful acknowledgments to the Sunday-School Society. Our great necessity, and the encouragement you gave in your kind letter with the books, unitedly prompt us to renew our application.

"In our last application, we gave you a pleasing account of the state and prospects of our Sabbath-School. It will undoubtedly afford you and your Society additional satisfaction, when I inform you that its present state and prospects are still as pleasing as ever. The number of our scholars is increased to 120. They behave well; many of them make considerable proficiency, and some display rather superior talents. Most of them attend the School three times every Sabbath; and about half of them are regularly catechised. We have more adults and married persons as scholars than at any former period. Several who were formerly scholars are now active and useful teachers. These things, Sir, stimulate us to persevere with greater diligence in our important calling. We have a pleasing prospect, and a prospect of much usefulness. May the Lord help us to be faithful.

"We are still in want of Testaments and Spelling-Books. It would be much for the benefit of our school if we had a considerable number of each. But we must not require—we only petition. You will therefore have the goodness to present our case to your Society. Wishing their laudable and benevolent endeavours may be more extensively useful to the rising generation, I subscribe myself

"Your obedient servant."

Gibraltar-place, Chatham.

"DEAR SIR,

"You probably will recollect that some time ago I made an application to the Sunday-School Society, through you, for Spelling-books, &c. for the children belonging to His Majesty's Ship *Namur*, at the *Nore*. As I am now leaving that Ship for the *Raisonable*, stationed in the

harbour of Sheerness, about a cable's length from the convict-ship, in which I am informed by the Captain there are fifty children, I shall feel greatly obliged if the Society could supply me with books for them. The Admiral (Sir Henry Stanhope) is particularly desirous that they should be educated, and *religiously* instructed; and I am glad to find the Captain has correspondent views of the utility and importance of diffusing knowledge amongst the children of our brave tars; and sure I am, he will give to my wishes every attention and support. A school-room is fitted up in the ship, and a master and mistress are to be immediately appointed under my inspection and control; and I trust the Lord will give his blessing to our labour.

"As we have several boys amongst the convicts who are entirely ignorant, but desirous of learning to read, and as I have frequently been asked by them and others for Spelling-Books, I shall feel greatly obliged to the Society for a few books for that purpose. Indeed, it is my intention to have a School for them; and I am in hopes that much good might be done to these poor creatures by it. I beg to assure you that I am,

"Dear Sir,

"Your's faithfully."

Lothersdale.

"RESPECTED FRIEND,

"Thy kind favour of the 9th ult. I duly received, since which the books sent for the use of our school are come to hand, for which we feel ourselves very much obliged; believing that they will be very useful to the poor children who attend.

"In respect to our situation and the state of the school, it may be necessary to inform thee, that we are situated

in a remote village, at a considerable distance from any school, in a place where the generality of the inhabitants were nearly without learning, and consequently their children were brought up in ignorance, and roving about on the first day of the week (commonly called Sunday).—Under the consideration of these circumstances, we were induced to make trial of an establishment of this nature, and trust that we may say that, under the blessing of Providence, it has in a degree been instrumental in producing some reformation, as well as improvement in learning.

“Some grown people, who, when they first attended, could scarcely tell their letters, are now able to read pretty well; some of whom are married persons, which we trust may be of service both to themselves and to their offspring.

“It is mostly well attended, and the behaviour of the children pretty orderly.

“With desires that the number of those who are concerned to promote the good of mankind may be increased,

“I am, with respect,

“Thy Friend.”

“SIR,

Burford.

“The liberal attention I met with from the Sunday-School Society, when I applied to you some years since, induces me again to apply to the Society for assistance.

“The population of this place may be estimated at about fifteen or sixteen hundred persons, out of which it cannot be computed that more than *one* out of every *four* go to *any* place of religious worship on the Sabbath, neither to the meeting nor church. I have no doubt the Society will agree with me in regarding this general dereliction of the duties of the Sabbath, and indeed of all religious principle, in so large a body of people, as an awful

consideration; and, as I have taken charge of the morning duty of this church on Sundays, I conceive myself in duty bound to exert myself to correct this defect. In order to effect this, I am distributing some small tracts, partly procured from the Society for promoting Christian Knowledge, of which I am a member: but your Society would give me great assistance if they could spare me some Testaments and books to learn to read in, for the encouragement of such as I may be able to recal to their duty. Should the Society accede to my request, I can assure them that I know not any place in which the cause of pure religion may be more essentially served by their assistance.

"Your answer to my letter will much oblige, Sir,

"Your obedient humble servant."

"SIR,

Buckland.

"I shall make no apology in addressing you upon a subject in which the interests of religion are concerned. About a year ago I was instituted to the rectory of——. I found the parish in such a state of ignorance and disorder, from a variety of causes, that out of three hundred inhabitants scarcely thirty had been taught to read; and, except among the five principal farmers not more than five Bibles were to be seen in the houses. No Sunday-School had been instituted, and the only means of instruction was for the cottagers to send their children at two-pence per week to two little schools under the care of women. Such, however, was the poverty of the place, that many of the labourers could not afford this small pittance from their weekly wages. By constant catechising in the church, and some encouragement to the poor families, the number of children who can read is considerably increased; but they are so often engaged

in the fields during the week-days, that I thought little progress could be made without a Sunday-School. Every incidental expence must be defrayed by myself, as there is no independent family in the parish, and the farms are so highly rented, that I cannot apply to the tenants with any prospect of a subscription. Indeed, I believe they are very averse to such an innovation, though the extreme ignorance of the poor leads them to commit every possible depredation on their property, from want of early restraint, and early instructions in the principles of religion.

“ The chief object of my present application to the Society is through your kindness to solicit their assistance towards the donation of Bibles, Testaments, and Spelling-Books, for which the poor children are exceedingly anxious. The few I have been enabled to distribute have been received with such an impression, as gives me the greatest encouragement to hope that a perseverance in this respect will be followed by the happiest effects.

“ I am, Sir, with great respect,

“ Your very faithful and humble servant.”

SIR,

Diocese of Cork, Ireland.

“ It is pleasing to observe the thirst for knowledge which pervades the lower class of society in this district. No obstacles prevent the parents from sending their children to these Schools, and many of the Roman Catholic children already evince a spirit of inquiry and independence of thinking, wholly unusual amongst persons of that persuasion.

“ Any assistance from the Sunday-School Society, in the way of Spelling-Books, Testaments, &c. will be most thankfully received for these establishments, by

“ Your's, &c.”

FROM THE SAME.

" DEAR SIR,

Tracton.

" I fear the imputation of negligence, in not sooner acknowledging the receipt of your letter and the books, which arrived on the 9th of August last; but I wished to be able to send some information as to the use made of the generous present of the Sunday-School Society, and feel happy to state, that their bounty was most opportune, and has, I hope, been productive of good. The Protestant boys belonging to the School regularly attend divine service at my church; they have made considerable progress, both in the Church Catechism and in the Scriptural Guide to the Knowledge of the Gospel, in the form of a catechism; and also in the New Testament History. The Roman Catholic boys read the admirable selections of Scripture in your Society's Spelling-Books: They evince, in general, a thirst for knowledge; and I exercise their memory by making them rehearse some passages from the Spelling-Books, or verses from Dr. Watts's Songs for Children. The School has been opened about three months, and the greatest number of the boys were then unacquainted with the alphabet;— we have them now reading and writing, and evidently in a state of progressive improvement. The two Schools for females are conducted by young ladies of a serious and benevolent disposition. Several of the Roman Catholic girls continue to read the Scriptures in our translation with great avidity; and their parents have, I think, in one or two instances, been induced to read them also.

" Education, in any point of view, I regard of such prime importance, that I cannot but wish the number of Schools any how increased; even Roman Catholic natives, by teaching to read and write, lay a foundation on which

much good may afterwards be built. The Roman Catholic children learn their catechism and prayers by rote in Irish or in Latin, or both.

"All these are like the dawns of evangelic light; and I hope they will encourage the labourers in the vineyard to be more industrious and active. The Romish clergy ought to stimulate us by their example—they are indefatigable; and, strange to tell, are involuntarily sapping the foundation of their authority; for they have been compelled to meet the thirst for knowledge amongst their people by religious books, periodical papers, &c.&c. in all which, though grossly superstitious, there is a tendency to encourage a spirit of inquiry, which may hereafter prove widely different, in its effect, from what they now aim at. I shall be happy to hear from you at any time, and remain,

"Dear Sir,

"Your obliged and humble servant."

"SIR,

Bramfield.

"I beg leave to return thanks to you for your attention to my application, and to the Sunday-School Society for their donation of Testaments and Spelling-Books, sent some time ago, for the use of the Schools established under my superintendence in the parish of Walpole.

"I have deferred making this acknowledgment before, that I might be enabled to make some report of the progress of the children. The beneficial effects have fully answered my expectations. The parish is much more quiet and orderly on the Sunday than it used to be; the children, instead of profaning that day as formerly, are in

the constant habit of attending public worship; and there seems to exist among them a degree of emulation to obtain some little marks of favour, which I occasionally confer upon the most deserving.

"I beg leave to assure you of my zeal in the cause, and that I shall spare neither personal labour nor exertion to forward and promote a plan that tends so materially to promote religion and order among the lower ranks of society.

"I am, Sir,

"Your obliged and obedient servant."

"SIR,

Omagh, Ireland.

"The 550 Spelling-Books and 100 Testaments which the Sunday-School Society were pleased to order to me, proved truly acceptable; I now sit down to render an account of their distribution. Having gone to the neighbourhood of the Giant's Causeway, for the benefit of sea-bathing, I took with me there 100 Spelling-Books and 24 Testaments; and though I stopped there but three weeks, I organized a Sunday-School in the village of Bush-mills, and arranged the conducting of it; and on the first Sunday I had 105 children, and the next 26 additional. It is now carried on under the direction of Mr. —, a magistrate there, who feels much interest in its success. To a Mr. Daniel Cook, of Ballygawly, who superintends six schools in this county, (Tyrone) I gave 100 Spelling-Books and 30 Testaments. To a Mr. William Waller, and John Elliot, of Letterkenny, (county Donegal) I gave 24 Spelling-Books and 16 Testaments. To Joseph Harvy, of Omagh, I gave 20 Spelling-Books and 12 Testaments. The remainder I have at Cammoran-green, where my School is, and where I reside, three miles from Omagh, the port town.

" Had it not been for the aid your Society had afforded me in books, the exertions that have been made in this kingdom would have been limited indeed. By the perseverance and truly laudable example of your London Societies, the Lord is stirring up Societies in this kingdom; but I trust all those exertions will not diminish the zeal of our friends in England. I praise the Lord, much good is already apparent. My School here is numerously attended by Papists, who commit the Scriptures to memory, and seek for a Bible as eagerly as the Protestants. These things are cause of great thankfulness to the Lord, who alone can render our feeble efforts effectual.

" I am, Sir,

" Your obliged faithful servant."

" MY DEAR SIR,

Flaraville, Cork.

" It is nearly eighteen months since the Sunday-School Society granted a supply of Testaments and Spelling-Books to our Sunday-School established in Cork. At that time the number of attendants amounted to about 200, but since that, I am happy to inform you, that they have increased to 300. They are closely examined every Sabbath morning in the Scriptures, by gentlemen who devote their time to this interesting exercise; and many of them have made considerable progress in the knowledge of divine truth. Of all the means used to enlighten this ignorant and superstitious people, that of Schools for the instruction of the rising generation seems the most likely to prove effectual; and to their establishment and advancement the efforts of all our good and pious people are principally directed.

" As you encouraged me, when I last had the pleasure

of seeing you in London, to apply through you to the Sunday-School Society for books, whenever wanted, I venture now to make the application. Our Schools consist of 150 of each sex, in all 300; you will be best judge what number of Spelling-Books and Testaments they have occasion for. If granted, be kind enough to let me know, and when we may be likely to receive them."

"DEAR SIR,

Bala, Merionethshire.

"It will be satisfactory to you, I have no doubt, and to the Committee of the Sunday-School Society, to be informed of the state of our Schools in Wales in general. I wish I could give you a very particular and full account, verified by my own inspection of them; but I have not been able to visit them this summer *throughout the whole country*: but, so far as I have been able to visit them personally, and as far as my information from others extends, I have the pleasure of informing you, that, in general, they are in a flourishing state;—yes, in many parts, more so than ever they were, both as to the number of children who attend them, and the progress they make in the knowledge of divine things. Generally, in the North countries, this is true of them every where. I have been lately through several counties in South Wales: it was most delightful for me to observe the progress made since I was there about two years ago. In some districts, the grown-up young people of both sexes, as well as the children, were constantly and pleasingly employed in acquiring greater knowledge of the Bible and divine things; and the majority of them, to my great surprise, had made a public profession of religion, and bore very exemplary characters. In a few of these places, I witnessed the most delightful sight I ever saw, in their public examinations. In other

places they only wanted a little encouragement to go on with fresh vigour. I think donations of books from your Committee to the teachers, would have very great effect in re-animating the teachers, and refreshing the work among the children. I hope the Committee will not deem this as taking too much liberty with them, and making too free with their liberality. Donations from the Committee would be very acceptable, and revive the work wonderfully, as they have done in former years.— I do not know of any other way in which the charitable designs of the Committee could be accomplished better. We shall be very thankful for the least donation, whilst no quantity would be too many.

“ In Monmouthshire, Glamorganshire, Brecknockshire, and especially Radnorshire, the Sunday-Schools want a little stirring up. In Radnorshire and Monmouthshire, religion is at a very low ebb, and I do not conceive of any means more likely to revive it than setting-up Sunday-Schools in the several parishes. I beg to be remembered very kindly to the Gentlemen of the Committee.

“ I am, dear Sir,

“ Your's truly and affectionately.”

“ SIR,

Morrison, near Swansea.

“ I am happy to inform you that the School flourishes, the scholars at this time increasing, and the teachers being regular in their attendance; and much good, we trust, will accrue to the neighbourhood from this establishment. The morals of the children are much improved, and the Sabbath, instead of being spent in idleness and riot, is by many of them strictly and seriously kept. That the children may be able to read the Bible correctly, is the extent of what we aim at; and,

at the same time, we would impress upon their minds the great privileges and advantages to be obtained by a thorough knowledge of the great truths contained in the word of God.

" I am, for the Morryston Society, Sir,

" Your most obedient servant."

To the Committee of the Sunday-School Society.

" GENTLEMEN, *Llanidloes, Montgomeryshire.*

" There are in the parish of Llangurig in the county of Montgomery, (a very hilly country) five Sunday-Schools kept gratis with great success; most part of them are very poor, yet very anxious to be taught, and most of them had been destitute of the means of knowledge, had it not been for these Sabbatical seminaries. They are in great necessity of books. They that have Bibles and Testaments have learned several chapters, which they can repeat out. They have learned portions of the late Rev. Mr. Griffith Jones's Exposition on the Church Catechism, and Mr. Charters's Evangelical Catechism, &c. Serious impressions are to be seen on many, which have effected a thorough change in their morals; much more might be said: but we conclude in subscribing ourselves

" Your very humble Servants, the School-masters,
&c. &c.

DEAR SIR,

Wigan.

" When I received the books, I was enabled to prosecute my wishes in the School with greater vigour than before; and having this assistance, could invite the chil-

dren of the poor to share in the privileges of our institution. Our School soon began to increase, and voluntary teachers came forward to our assistance. The importance of the object was immediately seen, and many are now come forward to our support by their subscriptions and donations. Our serious friends are very industrious in giving the children religious instructions, and in training them up in the fear of God. I spend a little time with them every Lord's-day, as my public engagements will allow me, and am proud to say, that the present state of the School affords me great pleasure and encouragement. We hope to enlarge the number of our scholars, as soon as we can obtain a more commodious place to teach in.

"Through the whole, then, of this brief account, you will see how much we have reason to bless God for the assistance of the Sunday School Society, not only because it lent us help in a time of need, but as it has also been the happy means of exciting general attention in the minds of our friends and neighbours to an object which looks forward with benign aspect upon remote posterity, and through the blessed influence of the Eternal Spirit, will promote social order, lessen the sum of human depravity and misery, disseminate evangelical truth, and a glorious harvest of souls will be brought home to our incarnate Saviour. With my best wishes and prayers for the prosperity of the Sunday School Society, and that its extensive benefits may yet increase, believe me,

"Your affectionate and humble servant."

"DEAR SIR,

Winkfield, Wilts.

The Children of the Winkfield Sunday School are in number 103, and it is with pleasure we see the influence of this institution on the morals and sober-mindedness of

the children—in keeping them out of the paths of the destroyer, and bringing them to the house of God. It also rejoices us to see the avidity with which they attend, to witness the general propriety of their behaviour, and the frequent hosannas they unitedly offer to the Son of David. With the same feelings we add, that there are six pious teachers, whose regular attendance evinces their desire to subserve the noble purposes of this charity. Perhaps few schools are more highly favoured in this particular. We also take the liberty of saying, we are in great want of books; which we trust your wonted liberality will speedily supply.

“That out of this and all the other plantations which you are appointed to water, many may eventually be transplanted who shall grow and bloom for ever in the paradise of God, is the sincere prayer of

“Your humble servant.”

“SIR,

Sturminster Marshall, Blandford,

“I beg leave to enclose my annual subscription to the Sunday School Society, and have great pleasure to inform you that many instances of improvement in reading, and of reformation in the general conduct of the scholars have taken place since the establishment of my Schools. It is indeed in my power to say, and I say it with genuine satisfaction, that the children of the poor are instructed, and instead of all that idleness, misery, and vice by which country parishes are too often distinguished on a Sunday, there is now the appearance of decency, comfort, morality, and religion: and I have no means to express sufficiently my obligations to the Sunday School Society, for their assistance and aid in accomplishing this work, in their liberal supply of books.

"I have also opened a Sunday-School in the adjoining parish of Shapwick, (about a mile distant) where I officiate, which with the one at Sturminster prospers beyond my expectations, and is productive of the most beneficial consequences.

"I beg you to accept my thanks for the great interest you have taken for the present happiness and future welfare of the children intrusted to my care.

"I remain, Sir,

"Your faithful servant."

"SIR,

Yeovil.

"I am happy in having it in my power to say, that between two and three hundred children, who did not know their letters a year ago, can read the Testament. The progress of some has been surprising indeed. They have learnt Dr. Watts's Catechism, and the Assembly's, perfectly; several chapters, and many hymns. I have reason to hope the instructions of their teachers have been beneficial to the souls of some also who have died, I trust, in the faith and hope of the Gospel. The face of the town appears quite altered, by withdrawing from the streets, to the house and worship of God, so many poor ignorant idle children, whose only employment on the Lord's-day was playing, if not thieving. The Committee will also be pleased to hear that the School is on the most liberal basis, no exception being made to any sect or party; no question of the kind asked; not a syllable ever said on the subject of dissent, pro or con. The far greater number are children of parents who profess to belong to the Established Church; some are children of Baptists, and others of different denominations, — Presbyterians, Independents, and Methodists; and attend accordingly at their respective places of worship.

"I beg to subscribe myself, Sir,

"Your obliged obedient humble servant."

" SIR,

Bacup.

" I humbly request leave to renew my application to the Sunday-School Society for a second donation of books. When we numbered our scholars on the last anniversary, which was about Michaelmas, we counted about 200. The institution, since its commencement, has, under the divine blessing, greatly contributed to diffuse religious knowledge. The Sabbath-day is much more religiously observed, and nearly twice the number of old and young attend public worship. As a proof of this, I need only mention facts which have fallen under my own observation. Prior to the erection of the School, not 500 attended our church; now, 900 or more when the weather is fine. The knowledge of letters and the art of reading, generally despised, are now as generally and ardently sought after. Add to these, what is an inestimable fruit of the happy Institution: several of those who once were scholars, are, I trust, truly converted to God, and rejoice in his Son Jesus Christ, have been admitted to the Lord's table, and walk worthy of their Christian profession; and will be gems in the crown of the Society, at the great day of final retribution. If you will have the goodness to present these communications to the Committee, and pray in my name that a second donation of books may be granted for the use of our Sunday-School, you will,

" Sir,

" Much oblige your^t."

" DEAR SIR,

" I have received a letter from my friend and relation, the Rev. ———, rector of ———, desiring me to acquaint you (with his kindest remembrance) that the Sunday-School at Buckland, Herts, continues to flourish,

in opposition to many obstacles. One singular effect has lately appeared, which deserves to be mentioned. When Mr. ——— first came to the parish, very few could read, and a Bible or a Testament would scarcely be accepted. Through the liberality of friends, few houses are now without the Bible, and every child that can read is in possession either of the Old or New Testament. But, about three or four weeks ago, Mr. ——— procured more than forty Prayer-Books, of different prices, and sent them to a shop to be distributed amongst the poor at very reduced prices; for he knew, from former experience, that they would scarcely accept them as a present. In a few days all but one were sold, and on the next Sunday he had the pleasure of seeing them in the hands of some of the poorest of his congregation.

“I am your much obliged humble servant.”

“DEAR SIR,

Swaffham.”

“I have lately opened two Sunday-Schools, in two populous villages in this neighbourhood, allowed by travellers and others to be the seats of vice, irreligion, drunkenness, and obscenity, all the Sabbath-day long, for years past. Thanks be to God, who hath inclined me and others to teach the young and rising generation better things, and better employments of days set apart for the worship of God. As a specimen of the deplorable ignorance prevailing at Castle Acre, one of the villages above alluded to, out of 33 children I met with on January 26th last, there were 29 boys and girls who could not read, which is the proportion throughout the towns in this dark part of Norfolk. On Sunday last, the number of children who attended at the above place were 65, and there are teachers come forward gratuitously.

“Your's very respectfully.”

" MY DEAR OLD FRIEND,

Bala.

" I think it my duty to communicate to you every favourable tidings respecting the Sunday-Schools in our country, which comes within my knowledge, as I am sensible of the high gratification it affords you and the Gentlemen of the Committee to hear of their success every where. I am just returned from a fortnight's tour through Carnarvonshire: every where the children met me by hundreds, to be catechised, which I did, thrice every day, travelling at the same time from 15 to 25 miles. I was most highly delighted with the proficiency which the children and young people had made in reading and catechetical instruction throughout the whole country. From the age of 5 to 25 or 30, they generally attend the Schools; and many old people, grey-headed in ignorance, are stirred up by the young to seek for knowledge in the Bible in their old age. They are emerging out of ignorance *en masse*. I find public catechising a very powerful means to keep the Schools lively and vigorous: there is a tendency to decline in human nature, corrupted and averse from divine employments, and catechising publicly is the engine I play with mostly, to counteract that tendency. From some parts of Denbighshire, I hear very favourable tidings; and in one district in this country, there is a very great revival by means of the School there: all the young people attend with undescribable eagerness, and of course their proficiency is rapid and very pleasing.

" It may be satisfactory to the Committee of the Sunday-School Society, to inform them, that not a single cause was brought to be tried at the present Spring Assizes in Merionethshire, Carnarvonshire, nor Anglesea; and this remarkable and unusual circumstance is attributed by many to the general attention to the Bible, excited by

means of the Sunday-Schools, which universally and successfully prevail through those counties. For my own part, I have no doubt of it: and that the Sunday-Schools have had a very great effect in ameliorating the manners of the bulk of the country people here, in point of moral improvement; no doubt can remain in the mind of those who have had a proper opportunity of judging.

“ Knowledge of divine truth is much increased, and is still increasing; but we hope to see greater things the succeeding year if we live. I think it my duty to mention these things to you, for the encouragement of the Gentlemen of the Committee, and that they may assuredly know that their labours in the Lord are not in vain.

“ The books which you were so kind as to send have been generally received, and have proved very great stimulants, and revived the Schools wherever they were received. We are exceedingly obliged to the Committee for their liberality; and I trust the Lord will enable them to persevere, abounding in the work of the Lord. It is a great comfort to find their exertions crowned with such evident and abundant success.

“ I am, my dear Friend,

“ Truly and affectionately yours.”

“ SIR, *Cammoran Green, near Omagh, Ireland.*

“ I have to request you will communicate to the supporters of the Sunday-School Society how much Ireland stands in need of their benevolent aid as also the happy consequences I can record, flowing from the protection already afforded us. The stream of general education, I trust, will now carry in its current of importance, the no less important efforts of *Sunday-School* education. For my part, I deem the latter the most important, as it ex-

tends to the poor working classes, and detaches those poor children from those vicious associations that herd together on the Sabbath-day, the total disregard to which is so lamentably apparent in Ireland. My School at Cammoran Green, three miles from Omagh, has now continued six years, during which period I have received and educated upwards of one thousand children and grown up young persons: the latter and many of the former, I am convinced, but for such weekly establishment never would have read the word of God.

“ I wish to see the poor child of the Irish peasant educated in that system of religion which Moses and the Prophets, Christ and his Apostles, taught; and if that be not the religion of the Church of England, the Church, as now established, is truly in danger from the Bible.

“ I can state, as a fact, that in my School the reading of the plain word of God, has been blest to the conversion of several Roman Catholics; and sure I am, it is the Spirit of God alone that can render it effectual: and when I hear of men wishing to accompany the word of God with their notes and comments, as essential to its being understood, I view in them the same spirit that first corrupted Christianity. Moreover, when I reflect that the Scriptures produced the Reformation, that it was in the absence of the Bible, priestcraft raised its head, and when brought to the light of the Gospel as in the Scriptures it fell, I am clearly for still adhering to it alone. I would therefore, Sir, entreat the Sunday School Society to look towards Ireland, for, without their aid, I could not have carried on the various other Schools I have under my care in various parts of the North of Ireland, as, under divine goodness, I know of no means better calculated to extend the kingdom of the Lord Jesus, of producing love to God and good will to man, of raising the drooping spirits of the

poor Roman Catholic from a cross of wood to the "Lamb of God" that taketh away the sin of the world."

"I shall at any time feel highly gratified in entering more fully into the state of Ireland as it respects the objects of the Society, and shall strenuously aid their operations therein.

"With many thanks for your personal civilities, and with good will towards the Institution,

"I remain, dear Sir,

"Your obedient humble Servant."

"Sir,

Chipping Barnet.

"I have the pleasure to acquaint you for the information of your Committee, that the Sunday School I have instituted in this place promises well: upwards of 80 poor children have been admitted, and the number increases weekly. I also feel peculiar satisfaction in stating, that the town wears a very different aspect on the Sabbath from what it did prior to the establishment of this School. Order and decency have taken the place of riot and indecency. The poor children, after attending the School and divine service, return peaceably to their homes with a serious deportment, which evinces that the instruction given has produced a suitable effect on their infant minds. The parents attend church more frequently, and are thankful for the opportunity afforded their children of being taught to read, and instructed in their duties.

"As the number admitted is much greater than what I expected, if you could furnish us with a farther supply of Testaments and Spelling-Books, it would be conferring upon us a signal kindness.

"I remain, Sir,

"Your very obliged and humble servant."

“DEAR SIR,

Bala.

“I returned last week from a month’s tour through part of South Wales. The Schools appeared prosperous in most parts where I have been, and hundreds of them were brought for public examinations in different parts.

“In one large district, including four or five parishes, there appeared a very general and powerful awakening among the children and young people who have for a few years past attended the Schools. Hundreds of them appeared of a week-day for public examination in four different places. Their whole soul seemed to be heartily engaged in the work: their appearance was solemn and serious, and the impressions on their minds were deep and powerful. Above 140 have joined society in *one* parish, in the space of two months, and their examinations were very pleasing and profitable. The awakenings extend to nearly all the young people; and I have not for many years past, witnessed so glorious and delightful a scene. I shall never forget my late visit among them. The Lord most evidently worked powerfully on their well-informed minds. I could not ask them a question on the fundamental articles of Christianity, without obtaining a very proper answer, confirmed by a passage of Scripture. I deemed what I then saw of the work of the Lord among them, an ample reward for all my labours these twenty-six years past in the instruction of our poor people. I write this not from any motive of ostentation, but for the satisfaction of the Committee, and that the Lord by many may be praised for his wonderful works to the children of men. Not unto us! Not unto us! but to thy name, be the praise!

“I can very profitably dispose of many more books, if the Committee choose to entrust me with them. I unite with our poor but willing people, in many thanks for past

esteemed favours. I trust the success of the work among us will encourage the Committee to grant us further assistance. With gratitude and respect to the gentlemen of the Committee,

"I am, dear Sir,

"Your's truly and affectionately."

"SIR,

Yeovil.

"In the name of myself and friends, I beg you to make my thanks acceptable to the Sunday School Society for their kind present of books. My large little family will, I trust, be thankful to-morrow when the benefaction is presented to them. The inhabitants of the whole of this town having often expressed their admiration at the change already apparent in the children, I cannot deny myself the pleasure of mentioning it. This being a considerable manufacturing town, the number of idle and ragged boys and girls that infested the streets on the Lord's-day was as notorious as unpleasant to all who are in the habit of resorting to the house of God on that day. Three hundred children withdrawn from the streets render them as quiet as they were noisy before. The growing improvement of the children is truly encouraging to steady perseverance.—Many of them who could not read a letter six months ago, can now not only read, but repeat their catechism and hymns: such will be rewarded to-morrow with a Testament. I must not omit to mention, for the encouragement of the Committee, that before my settlement in this place, there had been a school seven or eight years ago, which, though it declined, from the removal of one or two of its most active members, yet was productive of good both at the time and since. Even now we feel its

good effects, in a dozen teachers, of both sexes, having voluntarily undertaken to teach gratis; declaring to me, that they did so from conviction of its vast importance, and out of gratitude for having themselves been taught in the former school.

“ Our school is open to all, embraces some of all the diversities of religious opinion, but not a word is ever hinted by way of restriction. One of our rules requires the parents to attend to solicit the admission of their children, and engage for their cleanly and punctual attendance. This has proved the happy means of bringing many of them to attend divine worship, who have it is to be feared, neglected it for years.

“ I am your and their

“ Obligated obedient humble servant.”

“ SIR,

Kirkburton, near Huddersfield.

“ The noble institution established in the metropolis for the encouragement of Sunday Schools, will, I hope, justify me (as an advocate and promoter of those seminaries of information and morality) in applying to the society for books. I have only been resident a short time in this populous village; and was alarmed to find that my predecessors had been either inattentive or unsuccessful. The parents here are chiefly manufacturers of woollen cloth. The trade being so much depressed, and the inhabitants miserably poor, their children have been totally neglected on the Sabbath, and have run up and down in every direction, committing wanton insult and mischief; but it gives me great pleasure to say they are now transformed as it were by magic, and emulate one against another, who shall pay the greatest deference to their teachers and superiors.

“ The number already on the list amounts to upwards

of three hundred, and they increase every week. I think that more than one third will soon be capable of reading the Bible.

"I am, Sir,

"Your obliged and very humble servant."

"DEAR SIR,

Chynnog, Carnarvonshire.

"I ought sooner to have acknowledged the receipt of the books from the Sunday-School Society, and to have returned my grateful thanks to the Committee for their kind benefaction, and likewise to you for your attention.

"In this part of the country we have nine schools every Sunday. In this circuit (which is about seven miles in circumference,) since I wrote to you last, the number of scholars have increased to more than four times what I then mentioned.

"But old and young flock there, until our chapels are often so crowded, that there is scarcely sufficient room to accommodate them with seats. Pleasing sight!—to see many greyheaded old men and women, with their spectacles on, learning to read the word of God. It makes no difference to them whether little children or somebody else teaches them, as long as they are taught; that is what they eagerly wish for. Again, our young men think it almost a disgrace if they are prevented from attending these meetings. Upon entering *almost* every house in the neighbourhood, there is always some one learning some portion of the Scripture by heart. In some families it is a stated regulation that every one of the household shall learn one verse every day, and repeat, at either morning or evening family duty; and on the Sabbath-night, to repeat the whole that was learnt during the week. I beg to subscribe myself,

"Dear Sir,

Your obedient servant."

" DEAR SIR,

East Malling, Kent.

" It would do your soul good to see and know what a change there is in this village; instead of clamour, outcry, swearing, hoops, tops, and marbles, which filled the village on a Sabbath-day, the place is silent, respectful, and respectable; and so great is the change in the knowledge of the children, who a year ago were nearly all common swearers, that a child, of only six to seven years of age, reasoned with *a man* on the impropriety of swearing, telling him that swearing was sin against God!

" The parents discovering the good their children get, come to hear the Gospel; and applications are making every week: and as we take *all* for his sake who loved us, we must be at the expence of fitting out a larger place for the school to assemble.

" Sir, your most obedient
and very humble servant."

" SIR,

Stokesley, Yorkshire.

" Since the commencement of our School, on the 5th of March last, we have admitted about *one hundred and forty scholars*, in many of whom there is already a visible reformation of manners, as well as improvement in reading. One young man, seventeen years of age, who, four months ago, did not know all the letters in the alphabet, can now (through the instruction which he has received amongst us) *read* tolerably well, and seems to be fast rising out of that ignorance in which he was necessarily found, being brought up in a *work-house*, where he was shut out from every means of literary information. Nor is the utility of this school likely to be confined within itself. By our exertions a spirit of bene-

volent emulation, seems to have been excited in the neighbourhood; and we rejoice to hear, that similar institutions are likely to be set on foot, in many of the towns and villages around us.

“ To those regulations mentioned in your circular, we steadily adhere; and also trust, we shall never render ourselves unworthy the approbation of that Society to which we are so particularly indebted.

“ I am, Dear Sir,

“ Your obliged obedient servant.”

Hexham, Northumberland,

“ DEAR SIR,

“ The Testaments and other books for the Sunday School came safely to hand. The School has increased to one hundred and forty children, and has already produced an evident change for the better. Now, no children are to be seen in the streets profaning the Sabbath, and many of the parents that scarcely ever were seen at a place of worship now attend regularly. The prospect is truly encouraging; and I trust we shall see greater things. Be pleased to accept our grateful thanks for your kindness.

“ Sir,

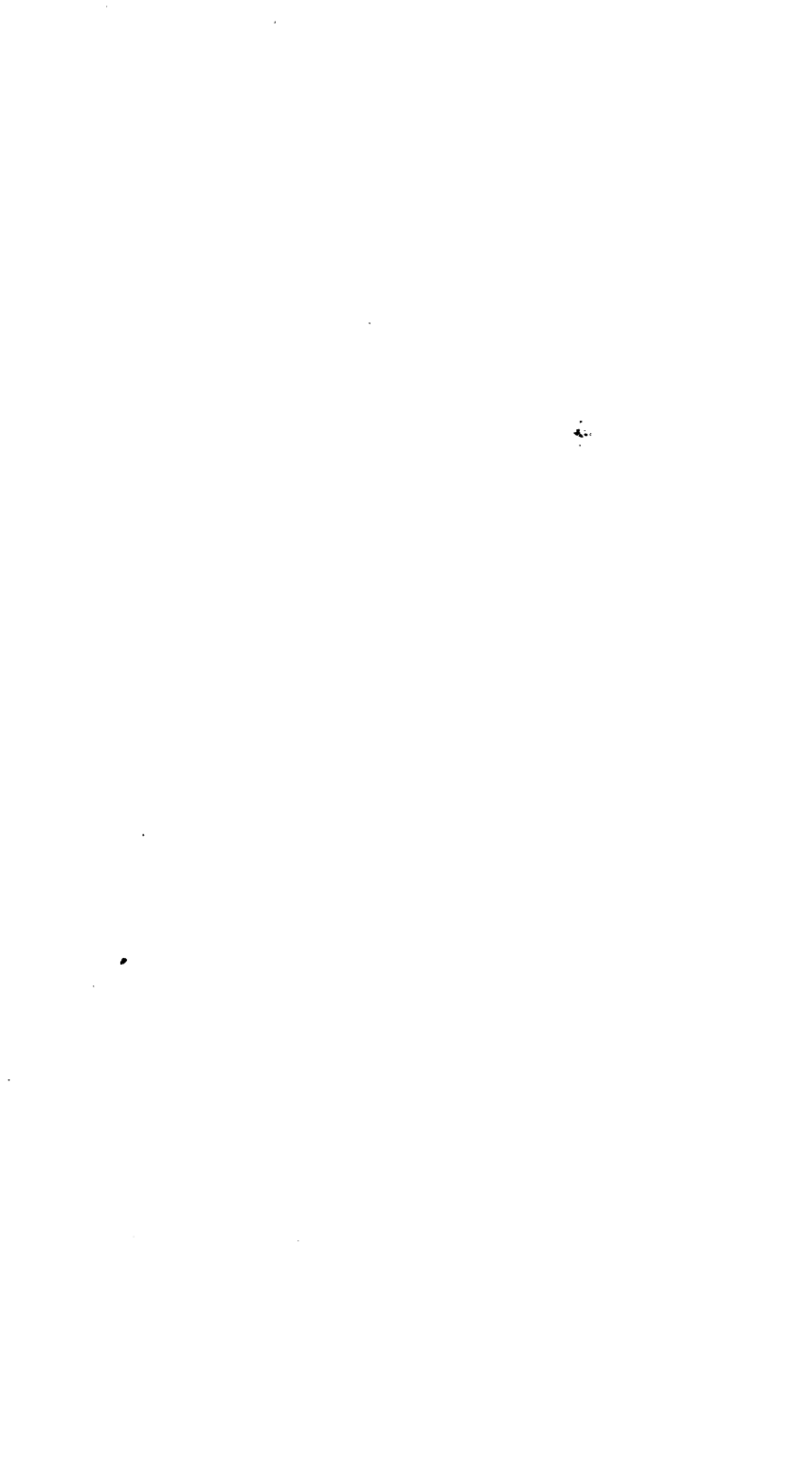
“ Your's sincerely.”











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A sermon preached at the Church of
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